

A  
PATTERNE  
OF  
CATECHISTICALL  
DOCTRINE.

Wherein many profitable  
Questions touching Christian  
Religion are handled.

AND

The whole DECALOGUE  
succinctly and judiciously  
expounded.

---

*With Additions.*

---



---

LONDON,  
Printed by R. B. for WIL. GARRET.  
M. DC. XLI.



STATE

OF

GEORGETOWN

AND

THE

ADJUTANT GENERAL

OF THE

ARMY

AND

THE

ADJUTANT

GENERAL

OF THE

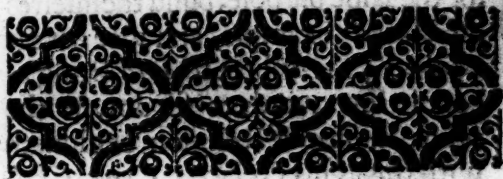
ARMY

AND

THE

ADJUTANT

GENERAL



A  
P A T T E R N E  
OF  
C A T E C H I S T I C A L  
D O C T R I N E.

The Preface of the  
C A T E C H I S M E.



First, let us see the warrant of a Preface, before we come to the Work it selfe of Catechising. *Clement Alexandrinus* intending his Pedagogy, or his Book of instruction for young Christians, and *Cyrrill* writing severall Catechismes

Of Cate-  
chising.

for the same purpose, build themselves on *Dauids* example, and wee have it *Psalme* 34. 11. where *David* being about in few words to set downe the whole summe of Religion, beginneth with this as his Preface; *Come Children hearken unto me, I will teach you the feare of the Lord. Come Children:* Therefore we may make a Preface, or Introduction; and in this Introduction these three things are to bee considered.

1. That children ought bee instructed.

2. The manner of this instruction.

3. What is required of the Catechised, that the exercise may be fruitfull.

The knowledge of these points are necessary, because in Scripture *Pharaoh* maketh a scoff of it, that their children should go with the Jewes into the Wildernesse to worship God, as if children had nothing to do in such a work: and because *Aristotle* and some other Philosophers held, that young ones were not fit auditors of morall instructions: And the Orator said, that youth should take his course, *Donec*  
deser-

## Catechisticall Doctrine.

deferburit, till the heat of folly was Of Cate-  
spent. chising.

What ever these Heathens said, the practice of most of them hath beene contrary to these speeches. *Phocylides* would have *μὴδ' ἐν κοίτῃ*, the little ones taught in their tender yeares: and to that end *Solon* left his sacred admonitions: And *Pythagoras* his Golden verses.

And *Plutarch* delineated a course for childrens education. *Athens* also had a great care of instructing their youth, and then only permitted them to carry torches in their solemnities, when they had made some progresse in their Literature.

And *Aristotle* himselfe, *De Repub.* 7. holds it necessary that Children bee taught the instructions of vertue, as soon as may be. And *Imy* also elsewhere (*Offic.* 1.) enjoynes that in tender yeares youth are to be kept in, and restrained from lust and pleasure. The third wittnesse is good both for the truth, and against themselves: where the one speaks concerning youth what their temper often is, not what it

Of Cate- ought of right to bee : the other in a  
chising. Plea oratoriously rather than truly, to  
excuse a young mans wild courses.

That chil- To proceed then, first, the instructi-  
drenought on of children is proved,  
to bee in-  
structed.

1. From the end of the Law, *Psal.*  
*119.9.* the Law is not only given for  
thole of riper yeares, but even for the  
younger men to cleanse their wayes.

2. From the Law it selfe, *Deut. 6.*  
*7.* and *Exod. 12.26.* children must be  
taught the meaning of the Passeeover.  
And by their doings, whether they bee  
godly and religious, or wanton and  
wicked, they shall be judged : *Judica-*  
*buntur semitis suis; Prov. 20.11.*

3. They are partakers of temporall  
blessings, if they do well, *Psal. 127.*  
*Psal. 128.* and of temporal curses doing  
ill, *2 King. 2.24.*

4. In *Golgotha* are to be seene sculs  
of all sises, death the reward of sinne  
commeth upon the young as well as  
the old. Little and great, all must come  
to accompt, and be judged, *Rev. 20.12*

5. From the Gospell. Christ at 12  
yeares old submitted himself to be Ca-  
techised, *Luk. 2.46.* and *Omnis Christi*  
*actio*

*actio nostra instructio*; Every action of Christ is our instruction, *Joh. 15. 13.* Of Catechising.

6. *Math. 18. 19.* Christ reprov'd those that forbid little children to come unto him.

7. He allowed of *Hosanna* sung by them, *Math. 21. 16. Mark 11. 9.*

8. He chargeth *Peter* to feed not only his sheep, but his Lambs; and his Lambs first, for the increase of the whole flock.

9. That our nature being then quick and prone to evil, may bee turned to good. If children can say *Balaam* to *Elisha*, why should they not say *Hosanna* to Christ? And that time is to bee taken, which is fittest for every thing, but this age is fittest to bee taught, both in respect of the generall duty and docility, so that like a new mortar it savoureth that which is first beaten in it; as also for that they are not yet acquainted with the cares of this world, with Ambition, with Adulterous acts, Malice, &c. Therefore, as saith *Austin*, *Adhibetur magister extrinsecus, ut sit intus*; Children ought to have a governour and instructor

Of Cate-  
chising.

stand without them, till they have the grounds of Religion in their hearts, to bee a governour and teacher within them. So that when they come to yeares, they caste not off subjection to government; but change their governour, least having a governour neither within nor without, they should bee sons of *Belial*, without any yoke or government.

The man-  
ner of the  
instructi-  
on.

Secondly, for the manner of this instruction; it is Teaching or Catechising. *I Will Teach you, or I Will Catechise you.*

*ergo in xpo  
resonare.*

*וְיָשׁוּב*

*acuerere, i.*

*efficere, ut*

*penetret*

*commodius*

*וְיָשׁוּב*

*repetere, si-*

*cut in acu-*

*endo.*

Preaching

The duty of the Catechist, or him that doth Catechise, is to make his Doctrine easie to enter; by giving it an edge and perspicuity of method.

This teaching by way of Catechising, differeth from the other Teaching, which wee call Preaching; on this manner.

Preaching is the dilating of one member of Religion into a just Treatise, for all ages, without repeton by the hearer.

Catechi-  
sing,

Catechising is, 1. A contracting of the whole summe. 2. Chiefly for children.



dren. 3. To be repeated by the Cate- Of Cate-  
chised. And here arise certaine Que- chising.  
stions.

*Whether there may be such a summe or* 1. Questi-  
*not?* And that there may, we see, on.

1. *Math. 22. 37.* Christ drew the whole Law into two heads, *Love to God,* and *Love to our Neighbour.*

2. *John 3. 16.* Christ catechising *Nicodemus,* drew the Gospell to this head, *So God loved the world,* &c.

3. *Eccles. 12. 13.* *Salomon* draweth all the duty of man to these two, *Feare God,* and *keep his Commandements.*

4. *Heb. 6. 1.* *Paul* draweth the foundation of Religion to these two, *Repentance* and *Faith.* So *Acts 20. 21.*

5. The learned think that the summ of Teaching is ment by *Paul 1 Tim. 1. 13.* *The true patterne of the whole some words.* *Rom. 6. 17.* *The forme of the Doctrine.* *Rom. 12. 6.* *The proportion of Faith.*

6. The Physitians have *Aphorismes.* The Lawyers *Instituta.* The Philosophers *Isagoges:* and why not Divines *Epitomes?*

7. One calleth the two heads to which



Of Cate-  
chising.

which Christ drew the Law and the Prophets *Sepem legis*, the hedge of the Law, lest wee might waver and wander in *infinito Campo*, in an infinite field.

*The fruit of this.*

1. We may refer all our reading to these two heads.

2. We see Gods goodnesse in making things which are necessary to bee known, easie: as the Sermons of the Apostles when they Baptized so many hundreds in one day; and those which are not easie, not so necessary: Here take these two provisoos.

1. They are inexcusable which seek not to know things so easie, 2 *Pet.* 3. 18. 1 *Cor.* 14. 20. *Ephes.* 1. 13.

2. We must continually proceed, & still seeke for more and more knowledge: for, as in some places of the Scripture the Lambe may wade, so in others the Elephant may swim; and we must search both; for we shall never be free from this, *Search the Scriptures*, John 6.

2. Question,

*Whether it may thus be taught?*

*Ans.* Yes.

And

And this is demonstrated,

Of Cate-  
chising

1. Before the flood, *Gen. 4.3,4.* the word was taught by tradition, and not by writing; and therefore they reason probably that say, without this the worship of God could not have continued. Surely *Cain* and *Abels* sacrificing must needs be taught by their father *Adam*: and of him *Abel* must necessarily learne, what was typed and signified by his Sacrifice, and thereupon be remarkable for his Faith, *Heb. 11* *Adam* doubtlesse would teach his children, what God taught him and *Eve*: that the seed of the woman should break the Serpents head.

2. After the Flood till *Abrams* time, there was no other way of teaching but by traditions: which (as some thinke) were put in writing by the Gentiles, and were called the books of the Sibyls.

3. In *Abrams* time we consider.

1 That hee taught his, *Gen. 18.*

17, 19. *I know*, saith God,  
*&c.*

2 What hee taught them, *Gen.*  
 17. 18.

3 The

Of Cate-  
chising.

3. The fruit  
of his tea-  
ching

In his son, *Gen. 24. 63*

*He went to pray.*

In his servant, verse

*12. Hee prayed be-  
fore his businesse.*

This servant also at the end of his  
businesse concludes with prayer  
and thanksgiving for his good  
successe, *Gen. 24. 27.* His care  
also of performing his Masters  
businesse, shewed well how he  
was religiously instructed, *Gen.  
24. 35.* where he would not eat,  
till he had declared his message.

4. In the time of the Law, *Deut. 6. 7*  
*Thou shalt teach thy children, &c.*

5. The practice hereof wee see in  
*David Psal. 34. 11.* and *Salomon* testi-  
fieth of *David*, *Prov. 4. 4.* *When hee  
taught me, &c. 1 Chron. 28. 9.* And  
*thou Salomon my son, &c.* In *Salomon*  
to his son *Roboam* in the six first chap-  
ters of the *Proverbs*. In *Iehojada*  
*2 King. 12. 2.* to *Joas* the young King.

After the captivity it appears by  
*Iosephus* and the Jewes *Talmud*, that  
there were between *Antiochus* and  
*Christis* time, 400 houses of Catechists,  
whither

4 63 Whither their children being once 13 Of Cate-  
 y. yeares old were sent to be Catechised: chising.  
 erse he Pharisees also had a speciall care to  
 be- train up their novices (though in many  
 things corruptly) and taught them the  
 his letter of the Law. To these *Paul* may  
 ver seeme to have relation, *Rom.* 2. 18.  
 od ἀπὸ τοῦ νόμου, Catechised in  
 are the Law.

6. See the practice also of it in Chri-  
 he tians, *Ephes.* 6.4. ἐκτρέφειν, to traine  
 n. them up continually ἐν παιδείᾳ, &c in  
 t, Instruction. 1 *Cor.* 14. 19. ἵνα καὶ  
 e. ἡλλήες κατηχησώ.

7 Examples of those that were Cate-  
 chised. 1 *Theophilus*, *Luk.* 1.4. 2 *A-*  
 n *pollos*, *Acts* 18.25. 3 *Timothy*, 1 *Tim.*  
 - 3.15. Both are included, *Gal.* 6.6.

What effect the Apostles and their  
 followers Catechising had; *Hegeſippus*  
 testifies, saying, That hereby it came  
 to passe, that no knowne Common-  
 wealth in that part of the World was  
 inhabited, which within 40 yeares af-  
 ter Christs Passion, felt not a great  
 shaking of its heathenish superstition.  
*Julian* the Apostate the grand and  
 subtitle enemy of Christianity, percei-  
 ving

Of Cate-  
chising.

ving this, inhibited and suppressed a Christian Schooles and Places of Catechising and Teaching the Liberal Arts: And if this Tyranny had not been, as a cloud soon passing away, might have been feared that his policy would in short time have over-shadowed all Religion.

By our Catechising the Papists have lost ground of us: and can never recover it again: unlesse by a more exact course of Catechising than ours.

The duty  
of the Ca-  
techised.

The duty of the Catechised is often to go over the same matter, as the Knife doth the Whetstone; and to repeate it till they have made it their owne.

The parts of his duty are to *Come* and *Heare*.

1. We must *Come*: this is that that the Prophet speaks of, *P salm. 40.6,7* that he rejoyceth at, *P sal. 122.1 Esay 2.3* for in the Temple one day is better than a thousand elsewhere, *P salme 84. 11.*

2. The cause of our comming must be in respect of God, because hee hath saith

saith *Come*, though no man were any way to be respected. Of Catechising.

3. We must be absent from no part of Catechising, for unlesse we have all, we can make no profitable building.

4. Wee must not any way excuse our absence; for we see them blamed that made excuses, *Math. 22.* though the things were indifferent which they alledged, yet when they hindered them from God, they were sinne: No pastime, that was *Esau's* trade, *Gen. 25. 27.* Nor sluggishnesse, as *Esay 29. 10.* nor idlenesse, as *Math. 20. 6.* must keep us from the house of God.

5. Because every one that cometh is not welcome, but such as come prepared, as *Chron. 29.* many things are unperfect for want of preparation; And *1 Chron. 29. 18.* David prayed to have their hearts prepared. So in giving of the Law, *Exod. 19.* and in giving of the Gospell, *Math. 3. 3.* preparation is enjoined, therefore it is necessary we come prepared.

And this preparation standeth in two points.

1. That which is *Acts 11. 23.* a settled

Of Care-  
chising.

led purpose of heart to abide in the doctrine of God: To put it in practice, to rule our lives accordingly, *Psal.* 119. 9. for without this all is of no effect. A young man, *Psal.* 119. must rule himselfe according to the Word, that hee may cleanse his wayes thereby. It availeth not to heare Gods Word, unlesse we do it. The Pharisees corrupt doctrine was leaven wholly infecting their disciples: but Christs Doctrine was leaven, whose property it is, *1 Cor.* 5. 6. to turne the whole lump into the property of it selfe, and thus seasoned his Scholars perfectly with Christianity.

2. When our hearts are prepared, we must then pray for Wisdome, *Psal.* 111. 10. *James* 1. 5. *1 King.* 3. 6. & 7. *Mat.* 21. 22. that wee may feeke the sweetnesse of it, that that may breed delight, and delight diligence to attaine it.

We must also pray that Gods Word likened to nayles and goads, *Eccles.* 12. 31. may be fastened in our hearts, and that we may be bettered by his sharp threatnings and incited to all godly actions by the goads of reproofe as well

as



do- as comforted and cheered up by the Of Cate-  
 ,to honycomb of his mercies. chising.

.9. Secondly, it is required that wee  
 A heare, *Luke 14.35. He that hath eares*  
 tri- *to heare, let him heare, Mark 7.6.* a  
 nee man may be *presens*, *absens*, neare in  
 a- body, far off in heart, we thinke all the  
 un- preparation to bee in the speaker,  
 pt and none in the hearer, but Christ  
 ng faith, *Luke 8. 18. Take heed how*  
 ne *you heare.* And his reason is, hee  
 is, that heareth well, shall have more  
 np good things revealed unto him,  
 his than hee heareth; but he that doth  
 th not, shall have that knowledge taken  
 from him, which he hath.

ve And the Gentiles were not far  
 I from the Truth, who held that a  
 at. solecisme and absurdity, might as  
 et- well bee committed in our hearing  
 at, amisse, as in our speaking amisse;  
 ed This *Esay* found true, when the  
 2. people came neare God with their  
 nd Mouths and Lips, but had their  
 rp Hearts farre from him, *Esay 29.*  
 2- 13. their Eares heard not well, nor  
 ell conveyed the message well to their  
 as hearts.

And



Of Gate-  
chifing.

And in our hearing foure fault  
must be avoyded.

1. We must not stare here and there  
but having our eyes fastned on him  
that teacheth still attend him, *Luke*  
4. 20.

2. Not hanging the face, *2 Cor.* 9.  
7. *Colos.* 3. 23. God loveth cheareful-  
nesse, as in the giver, so surely in the  
hearer.

3. Not moving the body to and fro  
as if we were weary.

4. Not gaping, as if we were fit to  
sleep. But as the heathen before their  
sacrifices had one that stood up and  
cried, *Hoc agite*, do or intend this; so  
wee must intend what wee are about,  
that we may so heare as to remember;  
for if we heare and remember not, we  
are like an houre-glasse, which as soon  
as it is full runneth out again.

The word must have recourse to our  
hearts, for *Quod Cor non facit non fit*,  
that which the heart doth not, is not  
done.

And lastly, we must so remember it,  
as to practise it; and that is indeed  
the best examination of our hearing,

Of Cate-  
chising.

*a posterioribus, antecedentia;* matters past with them that follow are not so sure. A man may ghesse of the goodnesse of the mould, but hee knoweth what it is when he seeth the corne; for as there is *febris spuria*, a bastard fever, which only hath the same *Symptomata*, signes, which true fevers have; so there may be *Spuria pietas*, Bastard godlines.

Finally, our examination of that we heare standeth in three things.

1. Searching and enquiry, *E say 8.19 John 5.39. Rev. 2.2. Acts 17.11.*

2. Meditation, *Gen. 24.63. Psal. 1.2 1 Tim. 4.15.*

3. Conference, *Luke 24.17. Gal. 2.2.*

Thus then I conclude as *Cyril* did in his Preface, 1 *Meum est docere*, tis my work to teach; 2 *Vestrum auscultare*, yours to learne; 3 *Dei perficere*, Gods to give a blessing to both.

The course of Religion which wee are to treat of, is likened to a building: he which is to teach, is likened to a builder: the principles of Religion are called a foundation; that must be digged deep, till we come to the Rocke, that

Of Cate-  
chising.

that our building may not bee shallow upon the earth without foundation.

The builders of our age digge not deep enough; they digge not to the Rock: Now to digge till we come to the Rock that wee may build surely thereupon, is after this manner;

If any ground of Religion bee set, we must seeke whether the ground be true.

And if it be Scripture, we must seek what the regard of God is toward man, that he would give him the Scripture, or his Word: then wee must know whether there be a God.

But our builders presuppose that God is, and that the Scriptures are true, as they are indeed, and so presupposing it, never seeke for reasons to prove it; and by that meanes build upon such a slender foundation, that they leave advantage to the adversary.

For we know that many have gone about to undermine the very foundation, and say plainly there is no God.

And wee know also that when the Devill hath brought his winds and his stormes, he hath shaken the very Saints of

of God, because they have not built Of God.  
deep enough.

Therefore that we may begin at the  
very Rocke, we will aske these foure  
questions.

1. *Whether there be a God or not: A-*  
*gainst the Atheist.*

2. *Whether he hath that respect of man,*  
*that he would give him his Word, to re-*  
*ward the good and punish the evill: A-*  
*gainst the Epicure.*

3. *Whether the Scriptures be his Word,*  
*and true or not: Against the Turke.*

4. *Whether our Religion bee truly*  
*grounded on his Word: Against the Jewes*  
*and Papists.*

Our warrant for the first is, *Heb. 11*  
*6. He that commeth to God must believe*  
*first,*

That God is.

And here we note three things.

1. That the fruit of our Religion  
and our felicity is, to come to God;  
that is the end of our Journey.

2. The meanes to this is, to beleeve;  
that is the way to the end.

3. That God is that which we must  
beleeve.

First,

Of God.

*First, the end of our Journey is to come to God.*

The Phrase of Comming used in our Vulgar tongue, as, comming to wealth, honour, learning, may shew us thus much in Christian wisdom: that while man kept Gods Commandements, and submitted his wisdom to God, he was partaker of Gods goodness and happiness, but desiring to depart from God, he fell into extreame misery:

First, into Sinne.

Secondly, into Shame.

Thirdly, into feare.

Fourthly, into Travaile.

Fifthly, into Death.

But all who come again unto God shal find remedy and deliverance from all these, and enjoy felicity.

Men think they may be happy by other meanes than by comming to God; as

1 The Worldling by *Wealth*.

2 The Polititian by *Honour*.

3 The Epicure by *Pleasure*.

4 The Stoick by *Virtue*.

5 The Platonists by *Contemplation*.

Against

Against these we will make short Of the  
exceptions. chief good

*Against the first. Wealth.*

1. Wealth is not desired for it selfe, and therefore cannot be felicity, all the wealth wee have, is for but food and rayment: and what is the use of them but to keep our body and nature, least it faile, and not to amend it, but that which is felicity, must do both.

2. The end of man is better than man: but no man will give his life for the whole world, therefore riches being worse than man, cannot bee mans end; and so no felicity or happinesse.

3. If wealth should be felicity, then a man should bee esteemed by that which he hath, and not by that which he is; and so his purse should be better than himself; but as we do not esteem a sword by the scabard, nor a horse by his trappings, so not a man by his wealth.

4. The good that commeth by wealth is, to spend it, and so to part from it; but it should be absurd to part from felicity; and therefore

B

wealth

Of the  
chief good

wealth cannot bee happinesse.

*Against the second. Honour.*

1. They bring themselves from this, when they say *Honorem esse virtutis umbram* : Honour is the shadow of vertue; for who knoweth not that we must leave the shadow and follow the body; therefore even by their own accompt, rather Vertue than Honour, is true felicity.

2. If honour should be happinesse, then many should bee unhappy to honour one, and to make one happy.

3. If they be honored by some, they may bee despised by others, or at another time; and so not happy : And if it bee answered, that they must bee *honore digni*, they fall into Vertue againe.

4. *Honor est bonum sine sera aut clau* ; Honour is a kind of good, which is neither under lock nor key, it hangeth on other mens mouths; and therefore hath no stability; as wee see in the Jewes honouring of Christ, one day they would have made him a King, but within few dayes after they crucified him.

*Against*



*Against the third. Pleasure.* Of the

1. Pleasure is for sensible things, chief good  
and therefore inferiour to man, who is  
a reasonable creature, and so not his  
end, and therefore not felicity.

2. The very beasts have Pleasure at  
liberty, without seeking any private  
place, or without any remorse of con-  
science, which man that setteth so  
much by Pleasure, cannot have; and  
yet they will not say that beasts have  
felicity: but *Apaga felicitatem que  
latebras querit*, Away with such an  
happinesse as hides it selfe in corners, as  
Pleasure doth.

3. They say themselves, Pleasure is  
not good, but in mediocrity, and so  
they leave Pleasure and cleave to me-  
diocrity; whereas if it were felicity,  
the more of it, the better it were.

4. We call him continent, that ab-  
staineth from Pleasure, and continency  
is a Vertue; shall we then say that he  
is Continent or Vertuous, that abstai-  
neth from felicity?

*Against the fourth. Vertue.*

Morall Vertues are to pacifie our af-  
fections, or for the rule of our actions;



Of the chief good and works ; and so not for themselves ; and therefore not felicity.

2. Justice is to keepe Peace ; Fortitude to make Peace : therefore not for themselves, therefore not felicity.

3. Prudence, which they call the chief Vertue, is nothing, but to direct us to the end, and not the end it selfe, and so not felicity, and so seeming to teach us to shoot, they take away the mark.

*Against the fifth. Contemplation.*

1. It is absurd in Nature, that any thing should have *Generationem longam*, A long time to be growing ; and *fruitionem brevem*, a short time to bee injoyed in : but this is so long in getting, that it never comes to enjoying, always in conceit, and never in act, and so not felicity.

2. They testifie of themselves that they never attained it. *Socrates*, was wont to say, *Hoc solum scio, me nihil scire*. This only I know that I know nothing ; *Aristot.* that he had *γλαυκῶν ὀφθαλμῶν* in *contemplandis entibus celestibus*, owles eyes in contemplating heavenly essences : *Symonides*, that

that by longer meditation hee was the further from the knowledge of God. Of the chief good

*Heraclitus* found it so deep, hee could not found it. *Maxima pars eorum que scimus, est minima pars eorum que nescimus*, The greatest part of things we know is the least of things we know not. Thus much of these five severally.

Now generally against them all.

They set downe for their Felicity two things:

1. The first, *Terminus appetitus*, *αὐτ' ἀπαια*, satisfaction of the appetite.

The second, Perpetuity.

First, for satisfaction of the appetite.

1. To come to any thing but to God, satisfieth not our appetite; for all the World is too little for it, because it was ordained to receive God. And without God, there is no Universal good; then there is some want; then a desire of that which wanteth, and so the Appetite not satisfied, but for want thereof unquietnesse, and so no felicity.

2. *ὁ ἀσύνετος*, a desire, they derive of *ἀσύνετος*. *Ardere*, to burne, and so wee say *Ardens appetitus*, a burning or earnest

Of the  
chief good

nest desire ; now if a man heape never so much wood on a fire, it will not quench the fire, but make it bigger, and apt to receive more : and so this fervent and burning desire is never satisfied but in God, but still more and more inflamed : *Quomodo igitur ejus sitim extinguas, cujus sitis ex potu crescit ?* How will you quench his thirst, whose thirst increases by drinking ?

3. These things they are not made to fill the appetite, no more than learning to fill a bag : or the Ayre to fill him that is hungry. And as *Alexander* wept, when there was not another world for him, so all they that go about to satisfie their appetite with any thing beside God, do but more and more increase their appetite : and whether they be given to pleasure, or to the desire of wealth, or honour, or whatsoever, the more they have, the more they would have : and they deal as *Theocritus* saith, by the covetous man, first he saith, *Mille meīs ex-  
rent in montibus agnī*, I have a thousand Lambs feeding on the mountaines, and having gotten *Mille Agnos*, then pau-  
peris

*peris est numerare pecus*, 'tis a signe of a pooreman, when one can count his Cattell. Of the chief good

Therefore we conclude hence, that all these ways are like drink to a man that is troubled with a dropsie, they satisfie not our appetite, and so we cannot make them the end of our Journey, nor be happy by them; and so not possible to have an end but in God.

*The second thing in their felicity is Perpetuity.*

1. Where Perpetuity wanteth, there is feare of losing the good wee have, and so unquietnesse, and therefore no felicity; but this Perpetuity is in none but in God: for all other things either passe from us, or we from them, as one saith, *Si non habent finem suum, habebunt finem tuum*, If they have not their owne end, they shall see an end of thee.

2. That they are uncertaine we see, as money for theeves, Merchandise for the Winds, Cattell for the Rott, Building for the Fire; and all Uncertaine.

3. Mans life is also uncertaine, as we see by daily experience; and then see-

Of the chief good ing one of these must needs depart from the other, neither of them can be the felicity of the other.

*On the other side.*

By comming to God, there is both satiety and stability; both satisfaction of the appetite and perpetuity and continuance of that satisfaction.

For as Christ saith to the woman, of the water, *Joh. 4. 14.* so we may say of God, hee is the fountaine, and hee that drinketh of him, he that hath him, shall never thirst, hee shall bee satisfied and that not for a time, but with stability, for evermore.

The experience of this comming to God, we see in *David, Psalm 16. 11.* *With thee is fulnesse of joy for evermore.* And *Salomon* found by experience, the vanity and emptinesse of all other things whatsoever, as appeareth in his book of *Ecclesiastes*.

Yea the Heathen themselves confesse this; as before Christ, *Sibylla* confesseth that the union of man with God is true felicity: And *Plato de Re-pub. lib. 10.* *Pythagoras* in his Golden Verses; since Christ, as *Plutarch*, *Simplicius*,

*Simplicius, Iamblicus, Aphrodisius.*

Of the  
chief good

So that it is proved	{	1. By answer to	That God is our felicity.
		their severall ex-	
		ceptions.	
		2. By demon-	
		strative argu-	
		ments,	
		3. By experi-	
		ence.	
		4. By confes-	
		sion of the hea-	
		then,	

And so we may conclude this point with that of S. *Augustine* in his Meditations, *Domine creasti nos ob te, nunquam quietum cor erit, donec pervenerit ad te*, Lord thou hast created us for thy own sake, our hearts will never be at quiet till wee come to rest in thee.

Thus much of the first point, That the end of our Journey is to come to God.

The second point is, The way or meanes to come to God, which is *Beliefe*.

Of Faith. To come to God, there are two wayes. } 1. By Reason.  
 } 2. By Faith.

The *Manichees* held that error, that by cunning and reason we should come to God, and not by Faith; which opinion is next unto *Atheisme*.

This the *Manichees* held in a bravery against Christians, because they well knew that the Philosophers would rather submit to their Sect, opening *Fon-tem sciendi*, the Fountaine of knowledge, than to the Christians, laying on them *yugum credendi*, the Yoke of belief: and this was the cause that some Philosophers, who became Christians, were first drawn into *Manichisme*, and afterwards were wonne thence to the Orthodox Doctrine of Christ.

And such be they whom the learned in our dayes call *Quarista*, which will have a reason of every thing: as why thus, and not thus? and therefore so far as they see reason, so far they will go, and no further.

Now

Now then } Faith is the best way | Of Faith  
wee must } and  
prove, that } Reason the worst.

1. If by knowledge only and reason wee could come to God, then none should come but they that are learned, and have good wits, and so the way to God should bee as if many should goe one Journey, and because some can climbe over hedges, and thornes, therefore the way should bee made over hedges and thornes: but God hath made his way *viam Regiam*, the Kings high way.

2. Many are weak natured, and cannot take the paines, that is needfull to come to knowledge; and many are detained by the affaires of the Common-wealth.

3. Many are cut off before they come to age to understand reason, and to attaine knowledge.

And so wee see that few by reason can come to God.

And whereas they object against Faith, as *Porphyry* did against the Christians in his time, that it is a signe of lightnesse and credulity, which might breed



Of Faith.

breed occasion of doubting whether they were in the truth or no: which objection hindered many in that time.

Ans<sup>r</sup>.

1. We answer them by themselves, for they say themselves, that *Nemo credulus, nisi qui credit stulto aut improbo*: No man is counted credulous, but hee that beleeves a foole or a knave: which two things are both excluded from God, and it were blasphemy to say otherwise; and so remaineth no place for credulity in beleeving of God.

Besides our beleeving is grounded on the Word of God: which Word, though it was delivered by the Ministry of men, yet was of great power, as plainly appeareth; for those very men,

First, healed Leprosies, Dropsies, men possessed with foule Spirits, Palsies, &c. all diseases; cures far beyond the strength of Physicks skill.

Secondly, they raised diverse from death.

Thirdly, they shook the powers of Heaven,

Fourthly, Unlettered and plain men in one day became skilful in all tongues.

There

Therefore what was done by them, Of Faith, had the Divine power working by their ministry, and was farre above all humane abilities.

2. Lightnesse is more in reason than in Faith; for when there were 248 sects of Philosophers, and every one had a diverse felicity, and divers reasons, there must needs bee many crooked wayes, and so much doubting of the one side, and credulity on the other.

3. In the Knowledge of *prima entia*, first essences, they are in the darke: for the principles of Reason are from the sense, but God is above sense and reason, and beyond both.

4. Themselves dispute that God is above all reason of man.

And therefore wee cannot come at God by reason.

*Now to shew that there is no other*

*way to come to God, but*

*Beliefe.*

1. If they should in any matter bee driven to prove every thing by reason, it would drive them into madnesse.

2. No man can make demonstration  
of

Of Faith. of every thing, no not in matters of the world, a man cannot make a demonstration that his father is his father, or that hee is his son, so that there must needs be Beliefe.

3. If a man should say he hath seen such and such a place, he can make no demonstrative reason of it: for the circumstances are not capable of demonstration, and no more is God being the end of our Journey.

*Thus much for the necessity of Beliefe.*

*Now for Beliefe it selfe.*

I. *Oportet discentem credere:* a learner must believe, we must lay hold of that wee heare: But this beliefe at the first is not perfect: *Nam quod recipitur in imperfectum, est primo imperfectum*, for that which is received in an imperfect body at the first is imperfect: Wood in the fire is first warme before it burne; it hath *calorem alienum*, heat from another; before it have *proprium*, its own heat: so the learner must first take *ex aliena fide*, *Esay 7.9.* of another mans credit, *nisi credideritis non stabiliemini,*

of the  
non  
, o  
mul  
eem  
e no  
cir  
on-  
the

*biliemini*, unless you beleve ye shall Of faith  
not be established.

2. Wee must try and prove those things which wee thus receive, either *à priori*, or *à pesteriori*, *quia ut virtutum reliquarum, ita & Religionis principia nobis innata habemus*, by what is precedent or consequent, for we have inbred in us the principles, as of other vertues, so of Religion: and reason uncorrupt always agreeth with Gods Word, and so God sends us often to nature, so the Apostle, *Acts 17.18. Rom. 1.19.*

3. When we have thus strentghened our Faith, wee must yet looke for a higher teacher: for though Faith be a perfect way, yet we walk unperfectly in it, and therefore *in iis, que sunt supra Naturam, soli Deo credendum*, In things above Nature, we must beleve God only, so that we must look to God for his Spirit and Inspiration.

4. This Inspiration commeth not at the first, and therefore we must, as they say, *festinare lentè*, make haste with leasure, to avoid rashnesse, as *Esay 28. 16. Qui crediderit, non festinabit*, hee that

Of Misbe- that beleeves maketh not haste ; so we  
liefe. must waxe perfect by little and little

and ever bee building , to our Faith  
Vertue ; to our Vertue, Knowledge  
to our Knowledge, Temperance; with  
Temperance , Patience ; with Pati-  
ence, Godlinesse ; with Godlinesse,  
Brotherly kindnesse ; with Brotherly  
kindnesse, Love; 2 *Pet.* 1. 5. And though  
we build slowly , yet ever bee sure to  
build on the rock.

*Thus much for the second point, that  
the way to come to God, is  
by Beliefe.*

The third point is, that God is that  
which we must beleeve : *That there  
is a God.*

For the preparation to this point  
we will first note foure errours of  
Satan.

1. *Autotheisme*, hee perswadeth  
man that hee shall be God : so hee did  
*Adam* : but in the very same day it  
was proved false : for when *Adam*  
hid himselfe and was afraid, he shewed  
plainely that hee was not God. (And  
here note that, as we fell from God by  
unbeliefe, so we must come to him by  
beliefe.)

believe.) So *Alexanders* flatterers said, Of Misbe-  
 he was a God, and he perswaded him- leise.  
 selfe no other, till hee saw his owne  
 blood. So *Clandius* thought himselfe  
 God, till the thunder made him afraid:  
 and then he was glad to hide himselfe  
 and to say *Clandius non est Deus*, *Clan-*  
*dus* is not a God.

2. Because God, when man was  
 fallen; and had undone himselfe, made  
 him garments, shewed him how to  
 dresse the earth, which by the influ-  
 ence of heaven should yeeld him food;  
 and gave him the use of the rest of the  
 creatures, and thus was an helpe and  
 stay to man, and man cannot stand  
 without him, therefore the Devill per-  
 swadeth by a false conversion, that of  
 what man or thing soever we receive  
 any good, that is our God: so saith the  
 Philosopher, τὸ τρέφον θεὸς ἐστίν, *Quod*  
*nurit Deus est*, that which nourisheth  
 is God. And this is *Polytheisme* to  
 have many gods, or more gods than  
 one.

3. Because among so many gods  
 there was no true God, it came in  
 question, whether there were a God  
 or.

Of Misbe-  
hewe.

or not, and so came *Atheisme* to denie  
that God is.

4. The end why the Devill doth  
this, is that they should worship him  
so did *Julian* the Apostate, and so by  
conjuratiō the Devill worketh feare  
and maketh men believe that hee is  
God, and so they worship him.

But our drift is most especially  
gainst the third of these *Athe-  
isme*.

*They that stand in defence of A-  
theisme set down these five  
heads.*

1. That there was a time when men  
wandred like beasts.

2. After wandring they came into  
society.

3. They ordained Laws unto them-  
selves to preserve their estate.

4. These Lawes were not able to  
bridle them.

5. By that meanes they invented that  
there was an *ἐνδοκον ὄμμα*, a just eye  
to see them even in secret, so that by  
this invention they might be afraid to  
do evill.

This is that which the *Atheists* say for  
them



den themselves. But all these are taken a-  
 way by this, that Lawes were not be-  
 fore Religion; but on the contrary,  
 Religion long before Lawes: for in  
 Homers time they had Religion,  
 though they had no Lawes: and it is  
 manifest that Lawes came into the  
 World 1000 yeares after Religion, to  
 tame those brutish men, which like  
 horses and mules would not be tamed  
 by Religion.

But more particularly against these.  
*And first that Religion is no vaine  
 invention.*

1. The Universality of the perswasion  
 of God in all Nations, and all places  
 proveth it, in as much as there is no  
 History which sheweth the manners  
 of any People, but it sheweth also their  
 Religion: yea all both new and an-  
 cient Common-wealths had alwayes  
 something which they worshipped,  
 and called in their language, God.

2. If it bee here said that one Nati-  
 on received Religion of another, that  
 is also an argument against them: for  
 they are so far from taking it one from  
 another, that there is as great variety  
 here in

Against  
Misbeleife

herein as may be, even of those that are borderers one to another; some worshipping invisible things, some visible as the Heavens and Elements: yet some a red clout hanging on a Pole and some that which they met first in a morning.

3. Falshood claimes no kindred of time, but truth only is times daughter: therefore every thing that is beside truth, by invention, or whatsoever will be worne out; but Religion was is, and shall bee perpetuall: therefore no invention of man.

4. If it bee here said, that Religion continueth so long, because it is so necessary to keepe men in awe: that is also another argument against them for falshood and truth cannot agree. And they dare not say that policy is a fained thing; and therefore if Religion do uphold policy, it must needs be true and not fained; for truth need not falshood to maintaine it. And that Religion upholdeth all policies, and all Common-wealths, we may see plainly: For take away Religion, and take away

I. Faith

1. Faith : that one shall not trust *Against*  
another. *Misbelieve*

2. Temperance : that concupiscences shall not be bridled.

3. Submission to governours : and where would then the Commonwealth be ?

*Now secondly, we can shew against Atheisme, the person, the time, and the place of forging of it.*

For *Cain* the youngest son of *Noah* (whom the Heathen sometimes nominate) after he had the curse of God and of his father ; he first took stomach against God, and began this *Atheisme* to deny God in *Egypt*, in *anno mundi* 1950, as *Iosephus* reporteth. And secondly, seeing he was deprived of all joy of the life to come, he gave himself to all sensuality and to whichcraft, and so to the Devill.

So that in him wee see these two causes of *Atheisme*.

1. A stomach and desire to revenge.

2. Sensuality, which come of the two parts of our mind *Senses* and *Understanding* and will.

1. For

Against  
Misbeleife

I. For the first of these, *Stomacke* we may see in *Diagoras*, who as *Diodorus Siculus* reporteth, having written a book of Verses and made it ready to be set forth to his commendation, was by stealth deprived of it; and when he had called him that had stoln it before the Senate of *Athens*, hee sware that he did it not, and so was quit, and afterwards set the book out in his own name; which when *Diagoras* saw, and that he was not presently stricken with a thunderbolt, hee became an *Atheist*. The reasons of *Diagoras* are very frivolous, and such as in that great confuting world, none would vouchsafe to answer; for thus he reasoned: *Saturn, Mars, Juno, &c.* are no gods, Therefore there is no God at all: As if hee should argue, Many seem to be good Scholars, which are not so: Therefore there are no good Scholars at all.

Likewise it is testified of *Porphyry* and *Lucian*, which at the first were Christians, and receiving injury by the Church, the one by words, the other by blows; in a spight and stomacke against

against the Church, became *Atheists*.

Against  
Misbeliefe

2. For the second, which is sensuality; *Epicurus* himselfe and *Lucretius* say that they have an excellent benefit hereby that become brutish; and think that the soule is not eternall or immortall.

But the very Heathen confute them here.

For the first, in things which are corrupted, corruption taketh hold both of the thing it selfe and of that whereby it liveth, both at once; but in age, when the body is most weak, the mind is most strong, and therefore eternall.

Secondly, the soule the more it separateth it selfe from the body, the more perfect it is, as in Temperance, Justice, Learning, and other Vertues; and therefore in the greatest separation, namely after death, it shall be most perfect.

Thirdly, the soule is the subject of truth, which is eternall.

*And thus wee see that Atheisme may bee referred to these two Causes, Stomack and Sensuality.*

*As*

There is  
a God.

As *Agessilaus* seeing the way to Knowledge to be hard, yet because he would needs be a Philosopher, denied that there was any Knowledge. So these *Atheists* seeing it is somewhat painfull to live a religious life, say that there is no Religion.

*Now to shew that there is a God.*

1. The reason of the Philosophers is manifest to prove that there is a God; namely, that there is a first mover, and a first cause of all; for if this were not so, there should be before every mover another mover, and so *in infinitum*. And if the causes were infinite, they should either have infinite motion, and so infinite time: or else infinite things should move in finite time, both which were absurd. As also seeing the inferiour thing moved, doth not move without a superiour Mover, if there were not a supreme, and first Mover of all, there would not be at all any effect or motion of these inferiour things.

2. The second reason to prove that there is a God, is from the spiritual Nature of man: for there is in man a spirit set upon mischief to do hurt both

both to body and goods, which would have destroyed all before this time, if there had not been a superiour power to resist this evill, and that is God.

3. A third reason is from the frame of the World, and from thence many reasons may be gathered.

1. Though we dig long before wee come to the head of a spring, or the root of a tree, yet we know the spring hath a head, and the tree hath a roote: So we may think that the World had a beginning, as we see in the figure of it: And *Damasceen* reasoned very demonstratively that it had a beginning, because it is alwayes in alteration and change.

2. The agreement of so many divers things, sheweth that of necessity there must be some modulator of such an harmony.

3. Experience teacheth us that all things in the world had a beginning: as Common-wealths, Laws, Learning, &c. *Diodorus* saith, that Laws came from the *Jewes*, and Common-wealths from the *Chaldeans*, &c.

4. *Plinies* whole Naturall History

C

was



There is a was written to this end, to shew, that  
God. all things had a beginning.

**Object. 1.** And for that which they say against  
this, that *Ex nihilo nihil fit*, of nothing  
can be made nothing.

**Ans.** We answer, there is *Alia conditio  
rei dum fit,, alia facta; nutritur quisque  
in conceptu per umbilicum, post concep-  
tum per os.* The condition of a thing  
in the making and of it made is diffe-  
rent: we are nourisheth in the womb  
by the navill; after our birth by the  
mouth. In generation it is so, but before  
generation it was not so.

**Object. 2.** And for that they say wee cannot  
tell whether the *Motus*, or *Movens*  
were prior; the motion or mover  
were first.

**Ans.** No more can we tell in this sensible  
thing of the *Systole*, and *Diaſtole*, the  
rising and falling of our Pulse, which  
was first; yet we know that this pulse  
had a beginning from the heart, so  
both *Motum* and *Movens*, that which  
Moves and the Mover from God.

So then there was a beginning, and  
if there were, it was

either

either by { Chance.  
 { Nature.  
 { God.

There is a  
 God.

*First, not by Chance. Proved thus.*

1. If a man should see but a Cottage or Stye in a Desert, he would conceive there had been a builder : And if a man should spie a triangle, as *Aristippus* did, he would say some body had made it. For so in common talke we attribute no generation or effect to Chance, but corruption and mis-hap, wee call mischance. As when wee say such a house was burnt by fire, wee call it a mischance.

2. If it were by Chance, then there should be no order : But in the world there is an excellent order and harmony : yea, no confusion except it bee in the corrupt actions of men.

*Secondly, not by Nature, as appeareth thus.*

1. By Nature wee understand the continuall course of all things : Now if all things should have their beginning by Nature, then they should bring a naturall reason of all things : but that can they not do. As of the ebbing and

There is a flowing of the Sea, of the colours in the Raine-bow, of the strength of the nether chappe : and of the heat in the Stomack which consumeth all other things, and yet not the parts about it.

2. The vertues they make not all naturall, but are faine to make some heroicall to come from God.

3. If Nature were the first and chief cause of all things, then nothing should be done against Nature : but wee see things fall out contrary to Nature, as the Sunne to have an Eclipse in the full of the Moon, and such like.

*Thirdly, seeing neither by Chance nor Nature, it followeth therefore that all things had their beginning from God, which we prove also further thus.*

1. All the Prophecies shew the same, and these Prophecies wee see to be marvellous, if we marke them, *Esa.* 45. 1. of *Cyrus* 100. yeares before *Cyrus* was borne, *1 King.* 13. 2. of the birth of *Josias*, 300. yeares before it came to passe, *Josh.* 7. 26. the building of *Jericho* 500. yeares before it was reedified : and fulfilled, *1 King.* 16. 34.

2. Also

2. Also the power and art in the creation shew plainly that it was of God, *Act. 17.27.* And even them whom miracles would not move, have the least things of all made astonished and confounded, and forced them to confesse Gods power, as *Pliny* wonders at the Gnat so small a creature, yet making so great a buzzing, and so also at the Butterfly.

So *Galen*, when hee had profanely written of the excellent parts of man, when he came to one of the least, stood astonished, and is compelled to name God.

*And thus by those things which are without us, we may see that there is a God.*

Now also by those things which are within us.

I. Wee have an immortall soule, as wee proved before: then this soule must either be the cause of it selfe, or have some other cause. Of it selfe it is not the cause; For

1. We know not our selves, neither our owne parts, no not by Anatomy,

There is  
a God.

and therefore wee cannot bee the  
cause of our selves.

2. Our Parents know not what they  
begot or conceived : and the cause be-  
ing reasonable must know the effect.

3. We are not able to command the  
parts, nor to stay in our selves the natu-  
rall motion in the pulkes, and therefore  
we must of necessity have a cause ; and  
there is none in the world that hath  
reason but man, and none above reason  
but God.

Therefore as *Aratus* his Poeme is  
*Act. 17. Wee are his generation,* and  
*Rom. 1, 19.* that which may be known  
of God, is seen in his creatures.

II. In our soules are principles of  
infallible and demonstrative truth ; as  
to honour our Parents, to do as wee  
would bee done to : to defend our  
selves : to keepe promise, &c. which  
principles hold with all men, unlesse  
they be horribly prophane : amongst  
which principles this is one, *That  
there is a God,* and *that God ought to bee  
worshipped* : and howsoever other of  
these principles faile, yet this never fai-  
leth, for though men be never so much  
bent

bent to other wickednesse, yet before they be utter *Atheists*, they will worship some one thing or other as God. There is  
God.

If it be questioned here, how then commeth it that there are some *Atheists*?

1. We may answer with *Seneca*, *Mentium qui dicunt se non sentire esse Deum, nam etsi tibi affirmant interdum, nocturn tamen & sibi dubitant*, They lye that say they think there is no God: for though they affirme it to thee in the day time, yet they doubt of it in the night with themselves.

2. It is true that a man may harden his own heart much, and proceed in great perversenesse: and indeed some make their hearts fat, and are sick with the pleasures of the World: yet whatsoever he be, if God put his bridle into his mouth, those sparkes and notions that God hath put into every mans soule, will break forth, and the darknesse shall not always be able to obscure the light; as if God vexed them with any of these three.

First, with trouble, as in *Aeschylus* his Tragedy called *Parca*, when they

There is  
a God,

mult needs fall into the hands of the enemy, unlesse they bee holpen, than though they were never so evill, they would down on their knees and pray to God.

Secondly, with sicknesse, as a Philosopher and an Atheist called *Diogenes* being afflicted with the sicknesse and paine of the Strangullion, detested his opinion.

Thirdly, with age, So *Cephalus* in *Plato 10. de Repub.* in his age said to *Socrates*, whilst he was a young man he never thought there were any *Styx*, but now in his old age hee became to doubt, what if there be one?

So that these three things do make the most wicked to confesse God.

- III. By the distinction of good and evill, wee see, *Gen. 9. 22.* *Cain* could perceive it was not good to lye as his father did naked, *Gen. 14. 21.* the *Sodomites* would recompence good for good, so *Gen. 27. 41.* though *Esau* will kill, yet not whilst his father lived, so *2 Sam. 16. 17.* *Absalom* though hee were in war against his father, yet hee could rebuke unkindnesse towards a friend.



friend. So then when the most evill <sup>There is a</sup> would seeme good, and being very e- <sup>God.</sup> vill in themselves, yet rebuke evill in another, this is really to distinguish between good and evill. Now there must bee a ground of this distinction, and it is not of man as *Pirrho* would have it, for then every thing at mans appointment should be good or evill: and therefore the ground of this distinction must bee from a higher Nature, and that is God.

I V. Also we may see, there is a God by our conscience, Gods deputy, else why should the wicked be troubled in conscience if there be not a God?

If any say they are thus troubled lest *Object. 1.* they should be revealed, and so the law should take hold of them.

Let them doe some hainous deed in *Ans. w.* the Wildernesse where none seeth them, yet they will never be quiet, but the conscience will beat and whip the soule; yea they will tell it themselves either in sleep or in madnesse, or at least they will bee afraid that the birds in the ayre will tell it: and their *Isa. 65. 24* worme never dyeth.

C 5 V. To

There is a  
God.

V. To conclude this point, this may be a manifest argument to prove that there is a God, that even they which have denied him in their lives have approved him in their deaths.

1. *Pherecidas* an Assyrian being merrily disposed at a banquet amongst his friends, bragged how long hee had lived; and had never done sacrifice to any God; but his end was miserable, for he was devoured of Lice.

2. *Diagoras* for his damnable opinion was the cause of the destruction of the whole Countrey *Melos*, for revenge of his *Atheisme*.

3. *Julian* the Apostate being shot in the bowels with an arrow as hee was in battell against the *Persians*, pulled out the arrow, and receiving the blood as it gushed out into his hand, cast it into the ayre, crying, *Vicisti Galilae*, thou hast overcome me, O thou Galilean; and so dyed blaspheming.

4. *Lucian* going to supper abroad left his hounds fast when he went, and as he returned home, having railed against God and his Word, his Dogs fell mad and met him and tore him in peeces.

5. *Appian* scoffing at Religion and chiefly at Circumcision, had an ulcer the same time and place, as *Iosephus* reporteth.

6. *Machiavel* rotted in the prison of *Florence*, as the *Italians* write.

These and a number of *Atheists* more, though they denied God in their lives, yet by their deaths they have approved that there is a God.

And therefore as it was written on *Zenacherib's* Tombe, *עֵלֵינוּ יְיָ אֱלֹהֵינוּ*. He that beholds mee, let him bee religious, and acknowledge Gods hand.

So say we, let him that looketh on the death of these men, learne to be godly, learne to acknowledge,

*That there is a God.*

*And thus much of that first point, against the Atheist.*

*The second point is, that hee hath regard, and is a rewarder of good and evill.*

For we must not only know the Essence & being of God, by which little glory commeth to him, and lesse profit to us: But we must also know his Provi-

here is a Providence: And they which deny his providence are *Semi-atheists* as the *Epicures*, who though by the reasons of the Heathen they confesse there is a God, yet they deny his Providence utterly, and therefore are *half-Atheists*.

*Of his Providence there are foure opinions.*

1. That there is none at all, but that he doth as, it were, draw the heavens a curtaine betwixt him and us.
2. That there is a Providence, but it is of generall things, not of particular.
3. That there is a Providence both of generall and particular things, but it is idle and not rewarding.
4. That there is a Providence both of general and particular things which rewardeth good to the good, and evill to the evill. And this is the truth, which we hold.

*For the first, their reasons are three.*

1. The adversity of the good and prosperity of the wicked; for say they, if there were any Providence, hee would see that it should be *Bonis bene,*  
*malis*

*malis male* ; well with the good; ill with the wicked. Gods Providence.

2. The abuse of gifts, for Providence would have given the use with the gifts: or else would not have given so good gifts to them that should use them so ill.

3. The evill effects in naturall and morall things: and God would not suffer so much evill if hee had any care or Providence over the affaires of men.

*For answer to the first.*

We must know there is no man absolutely good, or absolutely evill; but as the best have some evill, so the worst have some good; and therefore God will punish that evill which is in the good with temporall punishments, and give temporall blessings to the evill for the good that is in them; that seeing all good must be rewarded with good, and all evill with evill, the good of the good might have an everlasting reward of good, and so contrariwise, the evil of the evill, might have an everlasting reward of evill.

*For answer to the second.*

The

Gods Providence.

The same answer may serve against the second; for as if it had beene only *bonis bene*, well with the good, the devill would have said, *Doth Job serve thee for nought?* So here if God had given to all, the use with the gifts, the Devill would have said, *Job can do no other but serve God*; it is no praise to him: but when some that are wicked have as good gifts as the godly, and do notwithstanding abuse them, it taketh away this exception of Satan, and maketh much for the praise of the godly and the glory of God in them.

*For answer to the third.*

Those things which come so to passe, God hath no part in the doing of them; for though the power that does them be from God, yet the power is in the soule, and the soule faulteth not, but the crooked body the instrument of the soule; God so permitting it.

And of this permission of evill wee have three reasons.

I. God permitteth evill, that is, the defect of good *per privationem gratia*, by depriving man of his grace, or else there

there would

Gods Providence.

- note {
1. Such perfect resemblance of chiefest good.
  2. Any variety of things by degrees, but only one good thing.
  3. Any order; and *ordo mater pacis*, order is the mother of Peace.

2, Sundry vertues should bee superfluous, as Justice and Fortitude; and it were unseemly to make all the parts of a mans body of like dignity.

3. That God should be loved in the highest degree, *Nam bonum carendo magis, quam fruendo cernitur*; for good things are discerned rather by wanting them, than by enjoying them.

And generally God permitteth evil, that a greater good may come of it; as by the greatest evil, and most wicked action that ever was, namely, the betraying of Christ, came the greatest good to man, that is, salvation.

Now to prove that there is a Providence, and that not only in generall, but of particulars; and that not by Nature or Chance, but as it reacheth to every



Gods Providence. every one, so it rewardeth good to the good, and evill to the evill.

For the first generall Providence.

1. It is naturall for every thing to have *σπερμω*, a naturall love toward that which it bringeth forth, and all men call *ἀσπρυσία*, want of naturall love, a vice; but there is no vice in God, and therefore *σπερμω*, a naturall love; and so a Providence.

2. Things are yet daily in generation; and no wise man leaveth off his work before he have finished it; therefore God is not without Providence.

*For the second particular Providence.*

1. *Aristotle* saith, and so it is also proved by others, that the Sea is higher than the Earth: and they can render no reason why it should be kept from overflowing the land; and therefore it is Gods Providence.

2. *Plotinus* reasoneth from the plants, which grow between a fruitfull and a barren ground, and shoot all their roots towards the moist or fruitfull soyle: and so from the Lillies, which shut themselves with the Sun, lest they should receive evill and  
cor-

corrupt moisture in the night.

Of Gods  
Provi-  
dence.

3. That there is a Providence, David of the Birds saith, The young Ravens are fed of God, being forsaken of their Dams, and left bare; for out of their dung ariseth a worme, which creepeth to their mouth, and feedeth them.

4. Wild beasts.

1. Rest in the day time when man goeth forth, *Psal.* 184.

2. Are not so fruitfull as the tame.

3. Keep in holes and desert places, though they be desirous of prey.

5. All Creatures living.

1. Know the place of their nourishment, as the Lamb her own Dam.

2. Distinguish their own nourishment.

3. Avoid that which may hurt, as the Lamb doth the Wolfe.

6. Men love their owne children, though they be never so crooked and untoward.

7. The sudden cry of all things *quasi vox natura clamentis ad Dominum natura*: as if the voyce of nature did cry to the God of nature: Which comes at

Of Gods  
Provi-  
dence.

at some sudden feare, as though there were no help but in God.

And thus we see the Providence of God in particulars, of which *Theodore* wrote tenne Orations against those which thought Providence to be as a Clock whose Plummets were wound up in the beginning, and go ever after of their own accord.

For the third, that Providence is  
not by { Nature.  
          } Chance.

First, not by Nature.

1. Because the meanes work nothing of themselves: neither can bread nourish without the staffe of bread, which Christ calleth the Word of God: and unlesse that be added to the bread wee shall decay: and as *Agge. 1.6.* put our wages into a bottomlesse bag; and this is called by Philosophers *Infusion into Nature*: for we see the best meats will not nourish some, nor the best complexion prolong life, without this *Infusion*; and therefore there is another cause beside Nature, which is Gods Providence.

2. Because we see the things brought  
to

to passe without the meanes : As God created the light before the Sun, that we might know that it dependeth not of the Sun ; So did he make the fruit with the seed in it.

Of Gods  
Provi-  
dence.

3. Because there are some effects, and some things done contrary to Nature, and against Nature : as Christ with Clay healed the eyes, whereas the nature of Clay is to put them out. *Elias* mended the salt water with salt. So the Christians with meannesse and simpleness overcame the great and learned Philosophers.

*Secondly, not by Chance.*

1. We see the contrary in that which they attribute most to Chance, as in war (*Sors Domina Campi*, Chance is the Lady governess of the Field,) So the Heathen and prophane men were wont to say ; but we Christians know that God is a man of War, and fighteth for his Servants, and gives them Victory, or els for their sins, and to humble them, giveth them into their enemies hands, and maketh them Lords over them : and the Heathen themselves made their Worthies, *Diomedes, Ulysses,*

Of Gods  
Provi-  
dence.

*ses, &c.* prosperous, by the assistance of some God, and even in the Heathen Stories often, there goeth a vow before War, and after the Victory the performance.

2. We see it in drawing of lots by the Mariners, when it fell upon *Jonas*.

3. We see it in the chief Chance, that is, Chance-medly, it is Providence: for *Cambyfes* lighting off his horse, after he had been shewing great cruelty to them of *Athens*, his sword flew out of the scabbard, and slew him.

4. The Philosophers call Chance but a remotion of the cause: And therefore Providence cannot bee ascribed to Chance or Nature.

*For the fourth, that Providence reacheth to every one, and rewardeth.*

First, to every one, every *Individuum*.

1. Providence is a part of Prudence, which is busied *Circa res practicas*, about things tending to practice, which are *Individua*, particulars.

2. All the qualities of God are equall, but his Power is over all, therefore

fore also his Providence: and it is sure Of Gods  
provi-  
dence. that his Power reacheth to every thing: for *Virtutis est maxima pertinere quam remotissima*, it shewes the greatest power to reach to things most remote.

3. It is better to have provided for every particular, then if only for the generall: and therefore is *Mithridates* commended for calling all his souldiers by their particular names.

*Now for reward.*

Though we be bound to serve him, yet the rather to move us, hee will reward us: And if any say he rewardeth some, but not all, his rule is, *Dabo huic novissimo sicut & tibi*, I will give to this last, as I give thee.

*Thus much against the Epicure, that God hath regard, and is a rewarder of good and evill.*

*The third point of the foure Generall points, That the Scriptures are Gods Word, and true, and so are not either the Oracles or the Miracles of the Heathen or Turke.*

The ground for this is, 1 Cor. 5. 5, 6. *Though there bee many goas that*

Heathens that are so called, yet to us but one  
 confuted. God.

- |                               |  |              |
|-------------------------------|--|--------------|
| And here<br>note 4.<br>wayes. | 1. That the Hea-<br>then which con-<br>tinue in <i>Ameri-<br/>         ca</i> and in the <i>East</i><br><i>Isles</i> , and a great<br>part of <i>Tartary</i> ,<br>2. That the<br><i>Turke</i> ,<br>3. That the <i>Jews</i> ,<br>4. That the <i>Chri-<br/>         stians</i> , | walke<br>in. |
|                               |  |              |
|                               |  |              |
|                               |  |              |

Of all which there is but one true,  
 and the rest false; and therefore let us  
 have a care to apprehend the truth, and  
 not to hang our Religion on our coun-  
 trey, where we were brought up.

*First, for the Way of the Heathen.*

They exceeded all men indeed in all  
 wisdom Philosophicall, but wanted  
 the true wisdom of godlinesse, and  
 true Religion.

I. Against their many gods, *S. Paul*  
 hath two arguments together in one  
 place, proving that there must needs be  
 but one.



I. Εἰς τὰ πάντα, hee from whom all things are, can bee but one : as we see, Heaven Gods disproved.

1. In Superiour things, so many motions from one, so many lights from one.

2. Inferiour things, so many roots, so many members, so many streames, so many veins, all from one head.

2. Εἰς ὃν τὰ πάντα, *In quem omnia concurrunt*, to whom all things tend. For there can be no mutuall order, *Nisi sit in uno conjunctus*, unlesse it bee united in one ; and therefore *One*, and but one God.

II. *Pythagoras*, saith that there is an infinite power, or els our reason should exceed the Maker thereof : for what finite thing soever is, we can comprehend it : and if the power be infinite, the subject wherein that power is, must needs also be infinite : or els *adjunctum excederet capacitatem subjecti sui*, the adjunct would exceed the bounds of his subject. And there can be but one infinite subject, and so therefore but one God.

III. If there be many, yea, or but two gods,

Heathens  
confuted.

gods, and both omnipotent, then as *Lactantius* saith, they must be

either { equal, Agreeing, and so one  
and } superfluous :  
then }  
either { Disagreeing, and then  
all would be dissolved:  
Unequall, and then one would  
swallow up another.

These reasons were not hidden from the Heathen themselves, for *Pythagoras* bad his Scholars search till they came to *monada*, that is, unity in every thing.

*Aristotle* hath his *Primum*, *ante quem non sunt alia* : first, before whom nothing was ; and that there is *primum ex primis*, the first of all first, that is God.

*Zeno* hath this saying, *Dicite plures, & dicite nullum*, say there bee more gods, and say there be none at all. So *Polytheisme* is next to *Atheisme*.

*Plato* in his Epistle to *Dionysius* warneth him to marke, that when he beginneth to writ of a certain truth, he beginneth with *Θεός*, God, but whē he writeth that which is doubtfull, he begins with *Θεοί*, Gods. And so partly for  
fear,

and partly for love, that they would not trouble the Common-wealth, they dissembled the truth. Heathen Gods disp.

*Sophocles* saith *εἰς ὁ Θεός*, *Unus est Deus*, there is one God. *August. de Civit. Dei, lib. 4. cap. 24.* saith, that some excuse the Heathen, and say, that they gave their gods those names which they had, only to shew their effects, and not as having any such conceit, that they were gods indeed; which if it were so, then it seemeth in their own consciences, they were convicted that there was but one true God.

*To come more particularly to the Heathen Gods.*

1. They commanded Images to be erected to them, and told the fashion that they were of, as *Porphyrus* saith: but no infinite thing can be resembled by any shape, therefore they were not infinite, and so no gods.

2. They forbid nothing but outward things; therefore are men, and no gods.

3. They challenge but some particu-

Heathen Gods disp. lar honour, as *Origen* saith, some for medicine, some wisdom, some for war, &c. but God is universall, and to be universally honoured: therefore they were no gods.

4. As *Cyrrill* said against *Julian*, (which made *Julian* to stagger) the sin of the body defileth the soule: now their religion was onely in offering franckincense, and such outward oblations, and therefore could not cleanse the soule.

5. Their manners, Parents, and birth is set down

- { Poets, *Hesiod*.  
Philosophers, *Tull. de Natur. Deorum*.

by { *Cyrril* against *Julian*.

{ *Augustine de Civitate Dei*.  
*Enseb. de preparatione Evangelica*.  
*Cyprian de vanitate Idolorum*.

And *Alexander* having private talke with *Leo* a Priest of the *Egyptians*, was by him certified, that the *Grecians* had their gods from the *Egyptians*, and *Romanes* from the *Grecians*, or else from *Asia* by *Egypt*, and that the *Egyptians* could in their Chronicle shew

shew their progeny, as *Hermes Trismegistus*. Heathen Gods disp.

6. They were not only men, but wicked men, yea, and some of them harlots, as we may see in *Euseb; de preparatione Evangelica. Cyril. Josephus in Apion. Athanas. Tertul.*

7. They not only worshipped men, and wicked men, but even beasts also.

And if it be asked, how came men Quest. to be worshipped? And more, how came they to worship beasts?

I. First, of the worship of men there Answer. are two causes.

1. Because *Cams* had perswaded them that every thing that did them good was their god, and so they worshipped those that did deliver them

either from {

1. Perill.
2. Evill beasts.
3. Evill men.

2. Because as *Prophyry* out of a writer not now extant, called *Sanctonicanus*, saith, *Ninus* having gotten renown by his father, set up an Image to remember him after hee was dead, and that his memory should bee the more famous, he made to it a Sanctu-

Heathen Gods disp. ary, that who so fled to it, were saved what evill soever they had done. And therefore many that would flatter *Nimus*, and seem thankfull, appointed a day in the yeare to meet at it, and to be merry, and so it grew afterwards to be worshipped.

II. Secondly, for the worship of beasts.

*Plutarch* speaking of *Isis*, and *Osyris*, saith, that *Osyris*, that he might the better govern the people, set up signes at the places of division, as he divided them, and gave to some a Dog, to some an Oxe, to some a Clod, to some a Crocodile, for a signe. And afterward forgetting to what end those signes were set up, they worshipped the signes: he that lived by the Oxe, worshipped it; he that lived by the water, worshipped the Crocodile, &c.

Quest.

Here also may be asked how they came to work miracles, and to give Oracles, as they did use to do?

Answer.

First, for Miracles: True Miracles do always profit, as the healing of the blind or lame; but they did none such, neither could the Magicians do any such

such, and therefore their Miracles were not true Miracles. Against  
Turkishness.

Secondly, for Oracles: they spake not, but the Devils in them; and if they gave any answers, they were as often false as true, and alwayes ambiguous, as *Eusebius* saith, no more than a politick man may conjecture by the good or evill disposition of the cause.

But more plainly to prove that they were Devils, in their cruelty they would desire men to be offered unto them: and when they were more milde they would have Stage-playes, and specially that wherein were *Gladia- tores*, in which his chance was counted the best that could kill the other.

*Thus much against the Way of the  
Heathen.*

*The second way is that of the Turke,  
who doth substitute Mahomet, &  
will not have Christ, because they  
thinke him not to bee the last Pro-  
phet: and therefore they follow al-  
together a religion devised by Ma-  
homet.*



Against  
Turcisme.

Against *Mahomets doctrine.*

1. It must not be disputed of, where-  
as truth loveth triall: and to set down  
that for a rule, is as much as if hee  
should say, *It is good money, but Weigh  
it not.*

2. It hath fables and false tales in it,  
as *Andreas Mairus* a Sarazen and  
Bishop there, noteth nine hundred un-  
truths in the *Alcoran*, whereof two in  
the eight Section are very grosse. One,  
that *Abram* was the son of *Lazarus*.  
The other, that *Mary* the Mother of  
Christ was the sister of *Aaron*; which  
are both, as all the rest, manifest un-  
truths.

3. In that every thing in it is sen-  
sible; as Sect. 16. *Mahomet* himse-  
f said, he felt the hand of God 70 times  
colder than Ice. And, that one *Angel*  
hath seven thousand heads. And, that  
the Devill is Circumcised, and such  
like.

4. The promises in it are carnall  
pleasure, fit for no body but *Heliogaba-  
lus*, cap. 35, 52, and 54.

5. The precepts which are in the 65  
Chapter of the *Alcoran* are indulgent  
to

to perjury, and chap. 43. *Impium non ulcisci*: and that 'tis impious not to revenge a wrong: and that they may have many wives. Also, they favour adultery: A man may have foure Wives, and five Concubines, chap. 23. None must be accused under foure witnesses. Also they allow men to couple themselves with Beasts, and to spoile one anothers goods.

6. The Miracles which hee pretendeth, had no witnesse, nor any possibility of truth: As, that an Angell when he was a child opened his heart, and took out that lump of blood which is the cause of sin; as though the cause thereof were not spirituall.

7. The meanes of propagation of his Kingdome, chap. 15. was by the sword, and by compulsion: whereas the Truth doth draw men of their own accord.

8. Lastly, the effects, perjury, murder, &c.

*Therefore Mahomet with his doctrine is false, and to be shunned.*

The Jewes  
errors.

*The third way is, the way of the Jewes.*

*The contentions between the Jewes and us are concerning Christ, whom they deny, and we professe.*

The Jewes hold the old Testament for true, and also certaine of their own writers; therefore from hence wee draw some arguments against them.

And herein.

*The Jewes hold three errors concerning Christ.*

1. That the *Messias* shall have a Princely Court at Jerusalem.

2. That Christ is not that *Messias*.

3. That that *Messias* is yet to come.

*Against their first position.*

1. Esay 53. 6. Upon him was laid the iniquity of us all.

Psal. 22. 16, 17, 18. They pierced my hands and my feet. &c. They part my garments among them, and cast lots upon my vesture.

Dan. 9. 26. The *Messias* shall bee slaine, &c.

Zach. 9. 9. Rejoyce, O daughter Jerusalem, behold thy King commeth unto thee, &c.

Out.

Out of these places the Chaldees pa- The Jew-  
raphraist, Rabbi Jonatham, R. Simon, errours.  
R. Moses of Nisa, R. Harzadak, and  
all the ancient Rabbines might, and  
did gather that Christ should be such a  
one as these places describe him; and  
therefore in the Gospel they sent unto  
John a poore man, saying, *Art thou he,*  
*or shall we look for another?*

2. In *Agge* 2.8. The expectation  
of the Gentiles. But if he be a King of  
the Jews only; the Gentiles would  
not look for him; for it is against Na-  
ture, to desire a stranger to be their  
King, and forbidden, *Deut.* 17.15.

3. The *Messias* must bring felicity  
to all men; but how should an earthly  
King profit *Abraham*, or the dead?  
and if the dead should rise again, all  
*Jerusalem* were not able to hold them.

*Against their second error.*

1. *Gen.* 49. 10. *Jacobs* Prophecy  
that the Scepter should not depart  
from *Judah*, nor a Law-giver from be-  
tween his feet untill *Shilo* come: but  
it was then departed when Christ  
came; therefore Christ is that *Shilo* or  
*Messias*.

The Jews  
errours.

The Scepter was in *Judah* till the Captivity, and in the Captivity they had one of their brethren called the King of Captivity: and after the Captivity it continueth till *Aristobulus* and *Hircanus*, who striving for it, were both dispossessed, and *Herod an Idumean* placed in their room, and then came *Christ*, as was prophesied.

Object.

The *Machabees* were of the Tribe of *Levi* not of *Judah*.

Answ.

The Prophecy is divided, that there shall be a King or Law-giver of *Judah*, and they confesse a Law-giver till *Christ*, and *Simon Justus* was the last of the *Levites*.

And if they understand the Prophecy of the Tribe in generall, that the Tribe shall last in *Judah* till *Christ*, by reason of the word *שמש* we see that after *Christ* came, and after the disperſing of the *Jews*, there neither was, nor is any Tribe, but they are all mingled one with another: the Emperours labouring still to root out the *Jewes*, and especially that Tribe, and so made them to confound their Genealogies.

2. *Dan. 9.24*. Seventy weeks, which  
are

are foure hundred and ninety yeares, The Jew  
ended at our Saviours death. The Jew  
errours.

3. *Agge* 2. 10. The glory of the second Temple shall be greater than the glory of the first, and how should that be without the *Messias*? for the first was far more glorious outwardly than the second.

*And we see in their Talmud, chap. 3.*

1. The Disciples of *Hillel*, seeing the first seven weeks, *Dan.* 9. 24. fall out so justly, looked for the comming of the Saviour in those dayes, being long before the full due time, because they read in *Esay* that the Lord would shorten those dayes.

2. *Esay* 9. 7. למרננה with ס  
finall, themselves took for a great mystery, and that ס in that place signifieth 600, for 600 yeares betweene *Christ* and *Esay*.

*To the which arguments we may adde.*

1. The continuall sending to and fro of the Jewes to *Iohn Baptist*, which is a manifest token of their looking for *Christ* at that time.

2. The great company of false Christs, and deceivers, more at that time

50  
The Jews time than ever before or since : either  
ex. ours. 8. or 10. as *Iosaphus* witnesseth in his  
16, 17, 18, books, *Indas*, *Theudas*, *Ga-*  
*lonites*, *Athronges*, &c. Insomuch that  
there were 400 drowned at once  
following *Bar Cosba* the younger,  
whom all the Rabbines, excepting  
one, confessed to be *Christ*.

3. *Suidas* mentioned out of *Theo-*  
*dorus* a Noble Jew, that before *Christ*  
did rebuke the Scribes, they marvel-  
ling at his wise answers and questions,  
made him one of the Priests, and en-  
tered his name *Ἰησοῦς ὁ υἱοῦ Θεοῦ καὶ Μαρ-*  
*τίας* *Iesus* the Son of God and of *Mary*,  
otherwise he being of the Tribe of  
*Judah* could not have been suffered  
to preach at *Nazareth*, *Luk.* 4. at *Ca-*  
*pernaum*, *Math.* 11. 23.

4. The destruction of the second  
Temple which could not bee before  
*Christ*. *Luk.* 19. 43.

5. The desolation of the Jews, pro-  
phesied, *Amos* 2. 6. *Zach.* 12. 13. and  
we see how *Vespasian* offered them  
peace, and they would not, which  
made the first breach.

Secondly, he brake into their City  
at



at *Cedron*, where they took *Christ*. The Jews

Thirdly, on the same feast day that *Christ* was taken. etious.

Fourthly, he whipped them where they whipped *Christ*.

Fiftly, he sold twenty Jews for a peny, as they sold *Christ* for 30. pence. So that he must needs be the *Messias*, for the selling and crucifying of whom they were so handled.

*Against the third error of the Iewes.*

The arguments that proved *Christ* to be the *Messias*, prove also that he is not yet to come : yet we may see out of themselves :

1. They could not build the Temple at the Emperour *Iulians* commandement, for fire flying out of the earth.

2. They have beene deceived in the prefixing of times ; insomuch as now whereas the meane Jews were wont to hire the Scribes and Rabbines to teach them, now the Rabbins are glad to hire them to heare them.

3. There is now no *Bethleem*, where he should be borne.

4. Themselves confesse that he was borne before the destruction of the second.

Of Chri-  
stian Reli-  
gion.

cond Temple: but they say hee lieth yet hid; but that is confuted by *Augustine*.

5. They say the World must last but 6000 yeares: 2000 before the Law: 2000 under the Law till *Christ*: and 2000 after *Christ* under grace; and there are past already 5000, and some odd hundreds; and therefore their expectation of *Christ* yet to come is now vaine, and their religion false and erroneous.

*This much* { *Heathen,*  
*against the way* { *Turke,*  
*of the* { *Jew.*

*The fourth way is the way of Christians or Christian Religion: Which is all one With the fourth generall point which is set down before, and therefore we will handle them both together; and therein prove that our Religion is truly grounded upon the Word of God.*

The ground for this is, 2 *Pet.* 1. 19. *Wee have a most sure word of the Prophets, &c.* where the Apostle teacheth us that we have the Law from God immediatly, and all other Scripture by  
the

the ministry of men, but yet so as they spake nothing but that which the Spirit of God commanded them and inspired into them : and therefore that which they delivered, wee must hold for a most sure and infallible Truth.

Of Christian Religion.

*Now to prove that Christianity is true Religion.*

I. The ancienty of it, for seeing man must come to God, and Religion is the way, it must needs be as ancient as man is, or else should man have beene destitute at that time when he wanted Religion.

And this Religion is *copula relationis*, the tye and bound of relation, between God and man ; and therefore must be of the same continuance with the *Relata* : therefore *Tertullian adversus hereticos*, faith, *prima sunt vera*, the first things are true ; and the Philosophers call *prima entia verissima, quia ut verum est affectio entis, sic falsum non entis : Nam falsum non potest subsistere in suo, quia non est, ergo subsistit in alieno* ; things first existent are most true, For truth is an affection of being existent as falsity of non existence.

Of Chri-  
stian Reli-  
gion.

cy. For falsity cannot subsist in its own, because it is not, and therefore subsists in that is an others. So that *verum est prius*, Truth is before it. Now we say, that our Religion is the same which the Jews had before *Christ*: for as the Law is nothing else but the old Gospel; so the Gospel nothing but the new Law: the Law *Evangelium reconditum*, the Gospel under vaille, the Gospel *Lex revelata*, the law unvailled; and therefore our Religion the same that the Jews had before *Christ*, and so the most ancient of all other Religions.

As for the Heathen fables, it began with their gods, *Hercules* and *Aeneas*, &c. about the *Trojan* war which was after our Religion 3030 yeares: And *Orpheus* the first Poet was after *Moses* 800 yeares, as *Strabo*, *Plutarch*, and *Diodorus Siculus* testifie. And the most ancient records of the Heathen began in *Solons* time, which was when *Crassus* was, which was in the time of *Cyrus* and *Esdra*s. And *Hecataeus* the most ancient of their writers beginneth his story with *Crassus*. There-

Of Chri-  
stian Re-  
ligion.

Therefore what god soever they had, their worshipping of God came from the Jews, as the French men had their *Druides* from the *Romanes*, and the *Romans* from the *Grecians*, and the *Grecians* from *Cerop* an *Egyptian*. And so the *Carthaginians* from *Cadmus* a *Phenician*; and those two Countries *Egypt* and *Phenicia*, with the *Mediterranean Sea*, do compasse about *Indea*: so that all their Religion came from the Jews.

So the wisemen of *Greece* asking their gods whence that knowledge of Arts should come, received this answer, *Μοῦ οὐκ ἔστιν ἀλλὰ καὶ οὐδὲν ἄλλο*: that is, *Solus utique Chaldeus sapiens est*, The Chaldean alone in this very regard is Wise: Which ἔστιν ἀλλὰ no-teth some particular part of the *Chaldeans*, which is the Jews.

So saith *Orpheus*, when God was angry he destroyed all, and left it *Uni Chaldeo*. And *Plato* in his *Epimenides* referreth all *Uni Barbaro*, to the Barbarian alone. If we aske who this *Barbarus* should bee, the *Egyptians* call him *Tbent*, which signifieth a stran-

Of Chri-  
stian Re-  
ligion.

stranger, meaning *Abraham*. For so *Origen* against *Celsus*, and *Ioseph* against *Appian* say plainly, that when the Heathen conjure, they would say, *Per Deum Abraham*, By the God *Abraham*.

Likewise *Phocylides* his verses are plainly translated out of *Moses*: and themselves say that *Plato* had his wisdom from the *Egyptians*: and *Strabo* saith that *Pythagoras* had conference in the Mount *Carmel*, lib. 16.

*Eusebius de preparatione Evang.* saith, that although *Aristotle* was never in *Egypt*, yet all his conference was with an *Egyptian*, as *Clearchus* a *Peripatetician* testifieth of him.

And it is found that some of the old Testament was translated before the Seventy, and the old Poets would have translated the whole into Greek, but that for strange visions, and sicknesse, they durst not.

So it appeareth, that in every famous Nation God had ever some Register; as in *Egypt*, *Monetho*; in *Chaldea*, *Berosus*; in *Asia minor*, *Rab. Abbidelus*, &c. So *Herodotus* hath the story

story of *Senacherib*, the Edict of *Cyrus*, Of Christian Religion.  
all *Daniel*, though somewhat corruptly.

*Iosephus*, lib. 11. 25 *Augustine* 8. de *Civitate Dei*, saith, that *Alexander*, being in *Babylon*, would have the Jews to help to build a Temple to the Image *Belus*, and because they would not, he went up to destroy them, but *Iaddua* being Priest, met him in his Priestlike apparell, whom when *Alexander* saw, he fell off his horse, and worshipped, and told his Nobles the cause, namely, that God which commanded him to conquer the Earth, appeared unto him in that shape.

Also by the Library of *Ptolomy* in *Alexandria*, was the Jews Religion spread abroad.

So *Laertius* writeth that *Epimenides* being asked the cause of a great Plague in *Athens*, answered, that it was from an higher power, and that for the staying thereof they must sacrifice τῷ ἀγνώστῳ Θεῷ: To the unknown God; for so they intitled their Altar; *Act.* 17. 23.

And the *Romans* called their Temple which



Of Chri-  
stian Re-  
ligion.

which they built to *Bacchus* for victory, *Templum pacis aeternum*, the everlasting Temple of peace; because *Delphos* told them it should stand *dum peperit Virgo*, till a Virgin brought forth a Child; but as soone as *Christ* was borne it fell.

*And thus do the He athen prove the antiquity of our Religion, and therefore the truth of it.*

I I. A second reason for the prooffe of Christianity, is the preservation of Gods Word whereon our Religion is grounded: Notwithstanding the Jews were hated, imprisoned and contemned; yet not one tittle of this book perished, whereas all other knowledge is corrupted, and perished, though it have been much made of, & greatly esteemed: Therefore this is the Truth which we hold.

I I I. The certainty of our Religion, whereas all others are

1. Unperfect.
2. Contradicting one another.
3. Counterfeit.
4. Full of question.

Ours is not so.

1. Unperfect: so are all other religions, going on by little and little, and so

so coming to what perfection they can : whereas Gods Law was once given, and then all, and therefore perfect at the first, and so perfect as that nothing hath been added thereunto, or may be detracted from the same, but only it hath been made more plain and open. Of Christian Religion.

2. Contradictory : so are mans laws and religions, that are humane, 2 Cor. 1.20, In mens Laws there is yea, nay; but in Gods Laws, yea and Amen. And the Fathers by seven Rules of contradictions have reconciled all that the malicious could object.

3. Counterfeit : In so much that they have hidden their wisdom as much as they could; but God hath shewed his to all that it might be seen: yea the Christians have had it in their Frontlets, and in their Gards, and such open places: nay more, they have dyed for confession of the Truth thereof.

4. Questionfull : the latter Writers correcting, and descanting upon the former, but none of the Prophets ever cald in question that which other had

Of Chri-  
stian Re-  
ligion.

had said, but proved, and strengthened it.

I V. A fourth reason for the prooffe of Christianity is from the end of it. The end of other religions is (as an unregenerate mans end in all his actions) only themselves: but that Religion which attributeth all to God, is the true Religion, *Iam. I. 17*. But no Religion except Christianity doth attribute all to God, but respect, and seeke man either in whole, or in part.

V. The precepts in mans lawes do neither command all good nor restrain all evill, so the *Athenians* had their *Græca fides*, Grecian fidelity; and the *Spartanes*, *Furtum Spartanum*, the Lacedæmonian theft. The seventh Commandement is wholly broken of them, and so the whole first Table: But on the contrary, this Religion of ours both commandeth all that is good, and also restraineth all that is evill.

VI. The laws of men are restrained according to the time, place and person: As the Wisemen answered the King that would have married his own sister, that indeed there was a Law that  
a man

a man might not marry his own sister; but they found another Law, that the King might do what he would: and so the King should have more liberty to sin than the subject. But the precepts of our Religion are generall to all alike: so that, to the King as well as to the subject we say, as *Iohn Baptist* said to *Herod*, *Non licet tibi*, It is not lawfull for thee.

Of Christian Religion.

VII. There is no Religion but this that reacheth to the heart: for except only this, there is not one law that hath in it *Non concupisces*, which pulleth out as it were the very Core of sin.

VIII. The Trinity, Creation, and Incarnation, the true Metaphysicks are only in this, and only to be conceived and understood by this Religion.

IX. Not to hide the faults of our own father is unnaturall, to cover the evill of our Friends and Countrey is naturall: therefore that which plucketh out this course of Nature must be a thing supernaturall, and above Nature. But *Moses* was contented to speak in discommendation of his owne stocke, and spared not his brother *Aaron*, nor his

Of Chri-  
stian Re-  
ligion.

his sister *Miriam*, no not his own selfe sinning at the waters of strife: therefore this is only the truth.

X. All other Laws teach us to enlarge Kingdomes, and to be in favour with Princes: but this our Religion supernaturally teacheth us that live, to hate life. And so the Prophets did not seeke the favour of Princes, but reprov'd them to their faces: and therefore this is that Truth, which is not ashamed, and is that Truth which cannot proceed of man.

XI. As God is a Spirit, so his worship must be spirituall: and such is the Religion that is described in the Scriptures without image or shadow: And as we reprehend other Religions before for worshipping many gods, and having many mediators; so here we say, they worship not one God, because their worship is not spirituall but corporeall: for God requireth the heart, and therefore the true Religion which is of God must be spirituall: but all other Religions, as they proceed from man, so man himselfe being corporeal, the worship that he prescribeth must

must needs be corporeall, and therefore <sup>Of Christian Religion</sup> not the true Religion.

XII. As we before reprov'd their miracles, so now in defence of our own miracles, wee say they are not hidden, but are done before *Pharoh*, and all his servants, *Exod. 7. 20.* Also ours are fruitfull and beneficiall. And lastly, they cannot be done by any of the Magicians: for what Magician did ever part the Sea, or make the Sun to stand, or go back? or brought *Manna* from Heaven raining down.

XIII. As for our Oracles they are not flattering, no not to please the King, *Φίλιπτι*: to say, what King *Philip* would; nor are they doubtfull, as those of the Heathen were: But whereas their prophecies come not to passe, ours do certainly come to passe, some one hundred, some three hundred, some a thousand yeares after, as the enlarging of *Japhets* Tents.

And these reasons prove the truth of our Religion joyntly With the Jews: so far as they held with us, and did not depart from us.

E

Now

Of Chri-  
stian Re-  
ligion.

Now follow proper reasons for the truth of Christianity.

I. First, for the credit of the Gospel.

The witnesses thereof were the Evangelists, and Apostles. Now in every witness we note two things, skill and honesty, both which were in them.

1. For skill. They write not by heare-say, or report, but as *S. John* saith, *1 John* 1.1. That which we have seen and handled: and none durst ever write against them in their own times, nor since.

2. For honesty. It had been folly in them to lye for nought; as *Tacitus* saith, they testifie best, *quibus nullum est mendacii premium*, who get no benefit by telling a lye; and we know they had nothing for their labour, yea they lost their own lives for it.

II. Secondly, for the story. First, for Christs birth. *Sibylla* almost setteth down every action and circumstance; and that by this many have beene turned to Christianity, as *Marcellinus* and *Secundanus*: And for this cause both



both *Vespasian* and *Augustus* would have destroyed all the Jews, but especially the Tribe of *Judah*. And *Rodigin*, and *Volateran* leave us this of credit, that there was an Altar in *Egypt* that was dedicated, *Virgini pariturae*, To the Virgin bringing forth a child, like as that same *Templum Pacis*, the Temple of Peace, should stand *Donec Virgo peperit*, Untill a Virgin brought forth a child. So doth also *Pastellus* shew, that there was another Altar intituled *Ara primogenito Dei*, an Altar to the first born Son of God. Also *Augustus* understanding by the wise men, that both he, and all the people should worship one that was borne, would not be called *Dominus orbis terrarum*. the Lord of the whole World, as hee was before, but gave up that Title.

Also, for that in the day of his birth there appeared three Suns: but especially that of the Star whereof *Pliny lib. 2. cap. 25.* witnesseth, calling it *Stella crinita sine crine*: id est, A Comet: but it was a plaine Star. Of which many meditating have turned to the Truth, as *Charamon* among the *Stoicks*; and

Of Chri-  
stian Re-  
ligion.

*Challadius* among the *Platonists*, who thereupon went to *Jury* and became *Jewes*.

Secondly, for the death of *Christ*.

1. The ancient *Egyptians* when they write *Vitam eternam*, Everlasting life, they write the signe of the Crosse, wherein howsoever they were directed, the marke was like, and agreeable to the action of *Christs* death upon the Crosse, to purchase for us Everlasting life.

2. The universall eclipse and earthquake which was at that time that he dyed: for by no naturall causes can all the Earth move, but it must have something to stay upon, confessed by *Pliny lib. 2. cap. 25.* *Trallianus Chronicle*, 3. *Phlegon*. Neither is it by Nature that the Sun should be eclipsed the fourteenth day of the Moon, when the Moon was just at full, quite against the Rules of *Astronomy*.

3. In the Reigne of *Tyberius* the falling of the Oracles; as *Plutarch* writeth, there came a sound to the Mariners, that great *Pan* was dead: which great *Pan* who it was all the

Wise-

Wisemen could not tell: and *Nicophorus* reporteth that the Oracle at *Delphos* said it was *Παις Εβραιος*, *Puer Hebraeus*, an Hebrew child.

Of Christian Religion.

4. *Ambrose*, *Tertullian* and *Iustin Martyr* (as *Eusebius* saith) testifie, that *Pilate* himselfe did witnesse in a Letter to the Emperour *Tyberius* all these things of *Christ* himselfe, his life, death, &c.

Thus much for the credit of the Gospel, and the story of his life, and death.

III. The greatest arguments for the prooffe of *Christianity* are drawn from the proceeding, and going forward of *Christianity* contrary to mans reason: for,

... will have apt instruments to every action, and the matter well disposed to work upon: there was no instrument more unapt than the twelve Apostles, neither Noble men nor Learned, but poore simple soules; so the matter also to work upon, which was *The World*, was altogether unprepared: for we see both Jew and Gentile hated the poore ser-

Of Christian Religion.

vants of *Christ*, the Apostles : *Ulpian* the chiefe Lawyer, *Galen* the chiefe Physitian, *Porphyry* the chiefe *Aristotelian*, and *Plotinus* the chiefe *Platonist*, were utterly against them : So was *Libanius* and *Lucian*, the chiefe Scholars : *Julian* forbad Schooles of Religion, and the Liberall Arts, and made false dialogues between *Christ* and *Peter* to induce youth to the hatred of *Christianity*. Also they prepared for them, and put them to great torments, insomuch that foure thousand *Christians* have been executed at once. And though the instrument were so meane, and so weak, and the matter so froward and stubborne to work on, yet we see how *Christianity* hath prevailed, which is a great proof of the truth of it.

2. The precepts of this Religion are not as those of the *Turke*, whereof we heard before : but here in stead of revenge, Love your enemies : in stead of lust, Look not on a woman to lust after her : in stead of covetousnesse, Be ready to part with, and leave all : yet it doth not allow us the least thought to use at our

our pleasure; *Non concupiscas*, Thou shalt not covet.

Of Christian Religion.

3. The promises of our Religion are not worldly pleasures, as other Religions do promise; but contrarily. *They shall whip and scourge you; they shall bind and lead you whither you would not.* *Tollat quisque crucem, relinquat omnia*, Let each man take up his crosse and leave all. So that as one said, this is not according to mans reason to say, *sequere me*, follow one: but rather, *mane post me*, tarry after me; and rather terrifying than inducing. And thus therefore in this new regeneration there is a resemblance of the first creation; for as there was all things of nothing, so here all things contrary to reason; and nothing is set to confound something, that wee may see it to bee the finger of God.

4. At the *Turkes* beginning there was in all the World idlenesse, palpable ignorance, and very few Learned men, and so the more easily drawn to follow him. But when *Christ* began, and in the times presently after, the World was full of Wise, and Learned men, as

Of Chri-  
stian Re-  
ligion.

*Paulinus, Clemens, Ambrose, Origen, Austen, &c.* that were to be converted by simple men, that God might shew the power of his might above all.

5. The conversions also to *Christianity* prove the Truth of it. *Paul* before he was converted, was a wise and learned man in great reputation, and in way of preferment, and especially then, when he had received the greatest authority, and was made most strong against *Christ*; in so much as *Porphry* saith, it was pity such a man should be bestowed upon our Religion; and yet then was he turned clean another way against that he was before, and was glad to tread many a hard step. So was *Origen Ammonius* Scholar, a Magician, content to be a poore Catechist in *Alexandria*, every day in feare of death, when hee might have been with his fellow *Plotinus* in great authority, and favour, if it had not been for *Christianity*.

6. Their conversions were not only strange, but likewise also there were never such true conversions, as of those  
which

which were converted to *Christianity*; Of *Christian Religion*.  
 no such sound repentance, no such true  
 Justice and fortitude, no such constan-  
 cy in affliction, yea, even to death: nor  
 any such willingness to endure it, in-  
 somuch that it was a proverb amongst  
 those that lived in those dayes, *Soli*  
*Christiani mortis contemptores*: *Christi-*  
*ans* only are willing to dye, which  
 appeared well in the Woman that ran  
 to the fire, her child in her armes, lest  
 the *Christians* should be burned before  
 she could get to them to bee burned  
 with them.

7. The miserable end of the perfe-  
 cutors of the *Christians*. *Herod* eaten  
 with Lice, *Indus* hanged himselfe; and  
 all the Emperours came to miserable  
 ends, saving *Libanius* that went to  
*Basil*, and became a *Christian*: wher-  
 upon *Tertullian* writing to *Scapula*,  
 saith, *Si nobis non parcis, tibi parce; si*  
*non tibi, Carthagini*; If you will not  
 forbear cruelty towards us, forbear it  
 towards your self, if not towards your  
 selfe, forbear it towards *Carthage*.

8. The Devils testimony against  
 himselfe; all the Art Magique that



Of Chri-  
stian Re-  
ligion,

even they had, could never call up  
*Christ.*

*Plotinus* and *Apollonius*, and divers  
Heathen that raised up the Image of  
*Jupiter*, and other Heathen gods, did  
assay to bring up likewise the Image of  
*Christ*, but could not effect it: he is not  
subject to that power: nay, *Julian*  
could not raise up the Devill in that  
place, where *Babylas* the Martyr was  
burned at *Antioch*.

9. This Religion of ours is that  
which feareth not the face of man, but  
*Christ* must be confessed and professed  
before all men, and at all times: nay, it  
is not afraid of *Styx*, nor all the *Stygi-*  
*an* Lakes of Hell, but Hell it selfe quak-  
eth and trembleth thereat.

*And therefore this is the supernatu-  
rall true, and the onely true Re-  
ligion.*

*Now in the Way of Christianity there  
is yet no difference between the Papi-  
sts and us, let us therefore see wherein they  
and we differ.*

*Because they build themselves on the  
Word.*

Word of God, and so do we, but of a Of Gods  
Word.  
divers meaning: we must look there-  
fore for a right way to the interpreta-  
tion of the Word.

And this is the maine question be-  
tween them and us: *Who have the  
true meanes to interpret?*

They have the Fathers, Councils, the  
Church and the Pope. Wee have not  
so. But as it is 2 *Pet.* 1. 20. the Scri-  
pture is of no private interpretation:  
So to make it plaine what wee hold,  
wee will first lay downe these three  
grounds.

1. That as to the Eunuch, *Acts* 8.  
31. so much more to us there is need  
of an *Interpreter*.

2. That there is a certain and infal-  
lible interpretation; else if we were  
alwayes uncertaine, how should we  
build on the Rock?

3. As we must take heed of private  
interpretation, not to distort the Scri-  
ptures, as *Hilary* saith, *Non asserne  
sensum ad Scripturas, sed referre*: not  
to devise a sense for Scripture; but to  
give it its proper sense. So must we as  
1 *Corinth.* 12. 10. hold, that God hath  
given

Of Gods  
Word.

given the gift of interpretation, which gift is not given to any but those which are in the Church, 1 Cor. 2. 10, 14. and of those not to the common sort, of every private man, but to the learned.

And seeing it is 1 Cor. 12. 11. *Singulis prout vult*, to each man as God pleaseth; it is not to be restrained to some one Bishop, as the grosse Papists do. But *Stapleton* when he had proved all that he could, yet at last he was faine to confesse that God doth extraordinarily give this gift to others, as well to *Amos* a herdman, as *Jeremy* a Priest, *lib. 10. cap. 1. 7.* But *Andralius* leaned to the other side, saying that the Bishop must approve their gifts.

*Now for the sense of the Word.*

It is well said in Law, that *Apices iuris non sunt ius*; each small quiddity of the Law is not the Law: so say wee, the letter is not the Word of God, but the meaning, and that is it which we seek: And for the meaning *Thomas Aquinas* saith,

1. In

1. In a matter of Faith or manners Of Gods  
Word.  
we must take the literall sense.

2. For other things we may make a tropologicall sense.

3. There is but one true sense of one place.

4. That is it which the construction will give, if there follow no absurdity.

*Now for the examination of the sense,  
because we must never looke to stop  
their mouths; but they will still  
wrangle, wee must therefore bring  
them to one of these :*

1. To that Tit. 3. 11. to drive them  
to condemne themselves in their own  
heart.

2. Because the Devill so blindeth  
some, that they will not understand,  
therefore the second thing wee must  
drive them to is that of the 2 Tim. 3. 9.  
that their ~~will~~ <sup>will</sup> bee ~~manifest~~, their  
madnesse be manifest.

*The meanes for interpretation as wee  
alledge them, are sixe.*

1. The first whereon they and we a-  
gree

Of Gods  
Word,

gree is Prayer, so saith *Augustine*, *O-ratio postulat, lectio inquirat, meditatio invenit, contemplatio dirigit*. Prayer requesteth, reading searcheth, Meditation findeth, Contemplation directs.

The 2,3,4. are for the phrase of speech.  
*Videlicet,*

2. Conference of places, *August. 2. de Doctrina Christiana, cap. 8.* The lesse plaine must bee referred to the more plaine, *Acts 17. 11.*

3. *Inspectio fontium* : To looke to the Originall, as for the New Testament the Greek Text; for the Old the Hebrew: *Aug. de Doctrina Christiana, cap. 11. 4.*

4. The acquaintance with the manner of dialect, that we may know the holy Ghosts tongue, *He. 5. ult.*

The two last are for the Word: The two following for the whole sentence and Chapters.

5. That which they call *Oculus ad scopum*, the Eye intent to the scope, *1 Tim. 6. 20.* marke the end of the Writer: for so saith *Hilary*, *Ex causis dicendi,*

*dicendi, Doctorum habemus intelligen-* Of Gods  
*tiam*; By finding the cause why a Word.  
 thing is spoken, we attaine the under-  
 standing of that which Learned men  
 spake.

6. To look to *antecedentia* and *con-*  
*sequentia*, with every circumstance.

And for these meanes we must note  
 that they are to be referred diversly to  
 divers things; some to one, and some  
 to another, and not all to every thing.  
 And therefore *Stapleton* in reproving  
 these meanes committed a double  
 error.

1. Because he saw that some one of  
 these was not necessary to some one  
 thing; he thence concluded that it  
 was not necessary at all.

2. Because he saw that to some thing  
 none of these severally could serve; he  
 thereupon concluded that they were  
 not at all sufficient.

*Now the Papists meanes are these.*

Beside Prayer, wherein they agree  
 with us, they set down these meanes  
 also.

1. The

Of Gods  
Word,

1. *The Fathers.*

2. *The Councils.*

3. *The Pope.*

4. *The Church.*

They say all these are true meanes of interpretation; We say no. For

1. For the Fathers and the Councils we say; if there be doubt in the Scriptures, there is much more in the exposition.

2. For the Pope and the Church, we must first see whether the Pope stand in the truth or no; and whether their Church be the true Church or no. And so looking well into their meanes we shall find that they are so far commendable, as they use ours, & no farther.

1. *For the Fathers.* They say their exposition is true: now that must needs bee meant when they agree all in one, or else which of them shall we beleeve? But wee shall not find one place of a hundred which they all expound alike, so that few of their expositions should be received. And as *Basil* saith to *Dionysius*, *Epist. 14.* That they wrote many things *αποριστης*, *Disputationis gratia*, by way of Dispute,



spute, not *sympliciter*, definitivè, ac- Of Gods  
cording to their own judgement. And Word.

*Augustine* being oppressed with authorities of the Fathers faith, hee regardeth not *quis*, sed *quid*. And *Paul* faith, *Gal. 1. 8*. If an Angel from heaven teach any other doctrine, let him bee accursed. And the Papists themselves refuse the most, yea almost all the Fathers, expounding this, *Tu es Petrus, de fide, non de persona*, thou art *Pater*, of his Faith, not of his Person. So in the division of the Commandements, they take against all but *Augustine*.

**II. For the Councils:** they have two parts.

1. The Action, and therein there is such errour, that they are faine to lay all upon the Canon; saying, it makes no matter how the premises be, so the conclusion be good.

2. The Canon. And thereof we see some plaine opposite, one to another; as in the two generall allowed Councils, the one of *Constance*, the other of *Basil*; whereof the one setteth down that the Councils could erre; and so also the Pope, and that the Council

was

Of Gods  
Word.

was above the Pope; the other affirmeth the quite contrary.

III. *For the Pope.* *Damasus* a Pope as *Hierome* saith, subscribed to heresie, *Liberius* an enemy to *Arians*, subscribed after to that heresie: *Honorius* was condemned in the sixt generall Council of *Constance*, in 7 Canons, and 7 Actions, *Propter subversionem Fidei*, for subverting the Faith.

IV. *For the Church.* All the East which is halfe, do not hold their supremacy: And if we should follow their Bishops, many of them have been *Arians*, so that here is both ambiguity and perill. And so *Basil cap. 27. de Spi. Sancto* saith, that *mersio in Baptismo*, dipping in Baptisme, was at first but *una*, one, and then *trina*, triple, and then *una*, one again; so in one of these must needs be error.

*So that all these grounds are every one severally proved to be false.*

Now to prove them false jointly, lest we fall into *Stapletons* fault.

They all failed in this, the ministring of the Lords Supper to infants, whereas

whereas *Paul* saith we must examine Of Gods  
our selves, &c. which infants can- Word.  
not do.

*And so both joyntly and severally  
their grounds are false, and ours  
are the only true meanes of inter-  
pretation.*

And if they will do as *Stapleton*  
doth, who maketh the interpretation  
personall, they fall into that extremity  
that he doth, laying, that the interpre-  
tation of an unlearned Bishop, is bet-  
ter than the interpretation of any other  
learned man; which as the rest of their  
Religion, is a most miserable, detestable  
error.

*And thus much for the Preface.*

Now Reli- 1. The Law.  
gion hath 2. }  
parts, 2. The Gospel.

The Romanists pervert this order  
teaching the Gospel before the Law,  
*Hosius*, *Canisius*, and the last Tridentine  
Councell, but that is an unnaturall or-  
der, for the Law and the Gospel are  
two Covenants, the one made between  
God

Of Reli-  
gion.

God and *Adam*, on Gods part to per-  
forme him Paradise; on *Adams* part  
to performe obedience, but *Adam*  
having strength to do this, and abu-  
sing the same, incurred the forfeiture  
of this Covenant, which was the dan-  
ger of Hell and the penalty of Death.  
When this Covenant was broken a  
new was made, that Christ to God  
should make perfection, to us should  
restore that we had lost; and on our  
side that we should performe perfect  
obedience, but by Christ, and this is the  
Covenant of Faith.

And this course of teaching by hu-  
miliation, is usuall that by the Law we  
might see what we are.

This course God himselfe useth first  
to *Adam*, *Ubi es*; there was the Law,  
after that, *Semen mulieris*, there was  
the Gospel; After the flood God  
taught *Abram* the Law first, *Gen. 17.*  
*Ambula mecum & esto integer*, walke  
with me and be perfect.

Afterwards the Gospel, *Gen. 22. 18.*  
*In thy seed, &c.* *Moses* in *Deut. 1.* the  
Law, then the Gospel, *Esā.* in his first  
39. chapters the Law afterward the  
Gospel,

Gospel, *Paul* to the *Rom.* (which *E.* Of Religion.  
pistle is called the sum of Religion) from the 18. vers. of the first chapter, to the 15. of the 7. chapter, the Law afterwards the Gospel.

The forme of Instruction, *Heb.* 6. 1. is Thus-  
 Repentance  
 by the Law.  
 Faith by the  
 Gospel.

In Gods Law as in every good Law are,  
 1. The Work, *This.*  
 2. The Manner, *thus.*  
 3. The reward to the good, and Punishment to the evil.

The action consisteth of these two,  
 1. Not doing evil. } the breach } *Commissũ.*  
 2. Doing of good. } hereof is, } *Omissũ.*

In doing good there are these three,  
*Tit.* 2. 12.

1. *Piè*, piously toward God.  
 2. *Sobriè*, soberly toward our selves.

3. *Iustè*, justly to our neighbours.  
*Augustine* hath three rules for these three.

1. For the first, *Deterius subjiciatur meliori*;

Of Reli-  
gion.

*meliori ; quod commune habes cum Angelis hoc subde Deo*, let the worse part be subject to the better ; that which thou hast in thee , as have the Angels, make it subject to God.

2. For the second, *Quod commune habes cum brutis, hoc subde rationi*, that which in thee, is like to that in brute beasts, make it subject to reason.

3. For the third, *Fac quod vis pati*, Do as thou wouldest be done unto.

The corruption of these is the transgression of the Law : when we come to this,

1. As Satan said to *Eve*, *Dii eritis*, ye shall be Gods, be not subject.

2. *Quodlibet licet*, what it pleaseth any to do, that is lawfull to be done, as they did *Videre & nubere*, to see and marry, no restraint of lust by reason.

3. That of *Machiavel*, *Quod potes fac*, do all thou canst.

Next the action followeth the manner, *Thus*,

And to this is required that we do ;

1. *Toti*, apply all our strength and power, as *Gen. 31. 6. Jacob* to *Laban*.

2. *Totum*,

2. *Totum*, all that is commanded, Of Religion.  
*Gen. 7. 5. Noah* in the Arke.

3. *Semper*, alwayes, as *Job* all his life.

For the Reward and Punishment we cannot escape both; *aut faciendum*, *aut patiendum*; either we must do our duty, or suffer for neglect thereof.

The Reward is to the good, { 1. In temporall things  
*Gen. 39. 3. Josephs Master for his sake.*  
 2. In eternall things,  
*Gen. 5. 24. Henoch.*

The punishment to the wicked. { 1. In temporall things,  
 as *Adam* and *Josephs* brethren.  
 2. In eternall things, as  
*1 Pet. 3. 19. the spirits now in prison.*

But why may we not live now without the Law as well since *Moses*, as before? *Object.*

They lived not without Law, but they had a Law, *Rom. 1. 14.* even effective in their hearts a thing equivalent to the Law; and thereby they could accuse, and excuse themselves even by the witnesse of their own consciences; *Answer.*  
 the



Of Chri-  
stian Re-  
ligion.

the effect of the Law being imprinted in the hearts of all men by Nature.

*First for the the Jewes, to prove that they had the effect of every Commandment in them before the Law.*

1. Gen. 35.2. *Put away the strange gods.*
2. Gen. 31.34. *Idols.* Gen. 35.5. *Earrings.*
3. Gen. 24.3. *Swear by the Lord of Heaven.*
4. Gen. 2.3. & Exod. 16.23. *Rest of the Sabbath.*
5. Gen. 27.41. *Dayes of mourning for my father.*
6. Gen. 4.9. *Cain hideth his killing of Abel.*
7. Gen. 38.24. *The Whore Thamar to be burnt, and 34.31.*
8. Gen. 44.7. *God forbid we should steale.*
9. Gen. 38.20. *Judah kept promise, not lying or deceiving by untruths.*
10. Gen. 12.17. and Gen. 20.3. *It was sin to look on a woman with lust after her.*

Se-

Secondly, not only the Jews but the Gentiles also, had the same Law by Nature in their hearts: though some of the Commandements more manifestly than other some.

*Manifestly 6. namely, the 3, 5, 6, 7, 8, 9.*

*Some what obscurely 4. the 1, 2, 4, 10.*

*For the most manifest Commandements.*

The third, was a Law of the Egyptians, as *Diodorus Siculus* saith *in operibus* Swear not, *nisi morieris*, unlessse you will dye.

The fifth, *Homer* saith of one that had a misfortune, it was *quia parentes non honoravit*, because he honored not his parents.

The sixth, is a rule even in Nature, *homicida quod fecit, expectet*, let the homicide expect that which hee hath done to another.

The seventh, *Stephanus* out of *Nicostratus*, *fuge nomen mœchi, si mortem fugies*, fly the name of an Adulterer if thou wilt avoyd death.

The eight, *Demosthenes* against *Timocrates*,

Of Re-  
ligion.

*creates, repeateth it as Solons Law, in the very words, Thou shalt not steale.*

The ninth, in the 12 Tables, *Tarpeio saxo dejiciatur*, cast him down from a high Rock.

*For those they had somewhat obscurely.*

For the first, *Pythagoras* said, if a man come and say, I am God, let him create another World, and we will beleeve him.

For the second, they agreed that every God should be worshipped as he himselfe thought good; and this is the very foundation of the second Commandement.

For the fourth, little can be found, but sufficient for their condemnation; they knew that *numerus septenarius est Deo gratissimus*, that the number of seven was most pleasing to God. And it was *numerus quietis*, the number of rest; and thence they might have gathered that God would have his rest that day. And so the seventh day after birth, they kept *Natalitia*, the feast of their Nativity; and the seventh day after

after death, their Funerall Feasts or Exequies. Of Religion.

The tenth, their Laws never touched; yet the scope of them was *τὸ μὴ ἐπιθυμεῖν, non concupiscere*, not to covet; and *Menander* saith, that they should not covet so much as a button.

Now to prove that the Gentiles had also the grounds of the three former rules.

I. For the action, *This*. On *Delphos* doore were written all the three Rules.

1. *ἔνθ' ὁ θεὸς ἀντιτάττει*, signifying that if any man would aske counsell of the Oracle, they should do whatsoever the God commanded them; and this is *subde Deo*.

2. *Γινώσθι σεαυτὸν*, know thy selfe to be better than a beast: *Subde brutum rationi*.

3. *Μὴδὲν αἰεὶν*, no covetousnesse; and this is Justice, *fac quod vis pati*, do as thou wouldst be done to; Which sentence *Severus* the Emperor used to malefactors in every punishment; and caused it to be graven upon his plate.

Of Religion.

II. For the manner ; *Thus.*

1. *Toti* , ἢ ὅλῳ ἢ μὴ ὅλως, either fully with all thy strength, or not at all.

2. *Totum*, they set a mark upon *Cæsar*, and *Euripides*, which broke Justice *Regni gratia*, to get a Kingdom. And *Plutarch* compareth our duties to a fish, which eaten sparingly hurteth, but being eaten up all it is medicinable.

3. *Toto tempore* , continually , for they compared their good man to a *Tetragonismus*, all sides alike, as a Dye ; no *Camelion* or unconstant.

III. For reward and punishment. They say God hath a sheet of parchment made of the skin of the Goat that nourished him, wherein he noteth all mens deeds , rewarding to the good, *tres Gratias*, three Graces in this life, and *Campos Elysios*, the Elysian fields, in the life to come. And to the evill, three *Erynnes* in this life , and *Styges*, *Tartarus*, *Cocytus*, answerable to *Tophet*, or *Gehenna* in the life to come.

*And so the Jews before the Law, and the Gentiles both before, and since, having*

having both the effect of the Law, Of Religion.  
and the grounds of the rules, are  
as Paul saith, Rom. 1. 20. inexcusable.

But if the Law were in their hearts *Object.*  
before, to what end should it bee  
written?

*Adams* fall brok it in peeces, and *Ans.*  
afterwards it grew dimmer and dimmer daily, and the shards smaller, so that they could hardly bee put together; and therefore lest that which was in the heart should bee cleane put out, it was necessary it should bee written.

How grew the Law darker and *Quest.*  
darker?

1. Men did what they could to put *Ans.*  
it out; for when they communed with their owne hearts, there was straight an accuser; so that they durst not look into themselves; but as *Augustine* saith, *facti sunt fugitivi à cordibus suis*; they became fugitives from their own hearts: and therefore necessary they should have the Law before their eyes, that so it might bee  
F 3 brought

Of Religion.

brought to their hearts, *Unde fugerant*, whence they fled.

2. There came a *superseminator*, who sowed after the good seed was sown, the Devill put false principles into their heart, and choked up the true; as *Dilectis, Bonum est quod prodest*, Yee shall bee gods, that is good for you which makes for your benefit, and such like.

Quest.

But is any man able to fulfill the Law?

Ans.

*Paul* sheweth from *Rom. 1.18.* to *chap. 7.13.* both Jew and Gentile to come short herein, as that the very best, even the regenerate faileth in the manner; he doth it not *Totus*, with all his strenght and power; for there is a Law in his members, that rebelleth against Gods Law.

Object.

But how is God just to command a thing impossible?

Ans.

1. Though the matter bee never so crooked to work upon, yet the rule must needs be straight.

2. Seing God is perfect, his Law must needs be perfect also.

Quest.

But why then were not wee made able



able to do that which God commandeth? Of Moses Law.

*Adam* was made able; but he was *Ans.*  
like an evill servant, receiving mony of  
his Master to do his businesse, which  
he maketh away; or else he is made  
drunken therewithall, so that he cannot  
do his Masters work.

*But to come in particular to Moses Law.*

And first, of the preparation, which  
hath his ground, *E. cod. 19* and standeth  
upon three heads.

The first beginneth, *v. 4*, where by a  
commendation of Gods benefits, *Moses*  
maketh us willing to heare; We  
are in Gods hands, as the pot in the  
hand of the Potter to be used at his  
pleasure, & therefore if he assure us who  
might command us, we ought in all hu-  
mility to attend. *Moses* telleth them  
*v. 4*. [You have seen what I did to  
the Egyptians?] which argument  
ought to be of no lesse force with us,  
for we have also beene delivered from  
the spirituall Egypt from the Divell  
and

Of Moses Law. and sin, as also from Death and Judgements due for sin. [And how I carried you upon Eagles wings.] There be wings of God.

1. His Providence, whereby he being infinite and eternall, hath respect unto the meanest things upon earth, *Psal.* 113. 5. even our haire is numbered, *Math.* 10.

2. His speciall love, from whence flow the peculiar Graces of Election, Redemption, Justification, Sanctification, the Miniltery of the Word. But above all, the good things of the life to come, which are such which the eye hath not seen, *1 Cor.* 2.

The second part of the Preparation is to make us apt, as the other was to make us willing, and this beginneth at *v.* 7. unto *v.* 12. [*Sanctifie the people*] for if a cleane thing bee received into an uncleane it will be polluted.

The time of Preparation is there set down (two dayes.) This Sanctification was to them in Ceremony, and such things as were figures unto them are examples to us, *1 Cor.* 10. 11. and every Ceremony hath his Equity. And the

the Equity of this Ceremony is this, <sup>Of Moses</sup> that some due Preparation is necessary <sup>Law.</sup> to the Service of God.

*Vers. 10.* [Let them wash their cloaths] saith God by *Moses*: Garments in the Old Testament were, either *vestimenta*, or *Stola*, inward or outward, and those Garments became stained by two meanes.

1. By touching him that had an issue.

2. If a man had an issue within himselfe.

Answerable to the first is the pollution which wee receive by evill example.

To the second, that which we have by naturall corruption.

In respect of both these, there is need of washing, for no uncleane thing was permitted to enter into the Temple, as in the New *Hierusalem*, *Rev. 22.*

The meanes to cleanse us is the Baptisme of the Spirit, wherewith wee must labour daily to be cleansed, expressing the vertue thereof in the practice of mortification and new obedience.

OF Moses Law: The last part of their Sanctification, *Moses* may seeme to adde of himselfe, *v.15.* [Come not at your Wives.] The equity of this Ceremony is, that even lawfull things when they hinder Gods Service, must not be used.

The third point of their Preparation is mentioned *v.12.* and repeated again *v.21.* that the people should not passe their bounds: The Morality whereof is this, that we passe not the markes that God hath set in knowing his wil, but content our selves with the knowledge of such things as are necessary to be knowne.

We must know that hidden things belong to God, revealed to man, *Dent. 29.29.* Wee must not desire to bee overwise, *Rom. 12.3.* nor eat too much hony, *Prov. 25.27.* nor doate about questions whereof commeth nothing but strife of words, *1 Tim. 6.4.* for as *Augustine* saith, *Qui inventa veritate ulterius quarit, nihil quarit prater mendacium*, hee who findeth the truth, seeketh further, he seeketh for nothing but a lye.

The fourth part of their Preparati-

on is taken from the Circumstance of <sup>Of Moses</sup> the manner of delivering the Law, beginning at the 16. vers. expressed also, *Heb.* 12. which was by dark clouds, thunder, fire, trembling of the mount, &c. to stir them up to reverence, both in attention and practice.

This Argument should move us also, for if the delivery of the Law was so terrible, what shall the requiry be? It was delivered by Angels, but God himselfe shall require it. It was delivered in clouds, it shall be required in darknesse and terror, *Amos* 5. 18, 19. *Joel* 2. 10. for the thunder in the delivery there shall be a fearfull noise at the dissolution of all things in the requiry, *2 Pet.* 3. 16. For the earthquake it shall not be of one Mountaine alone but of the whole World, *Heb.* 12. for the sound of the Trumpet there shall be such a sound, as shall raise up the dead, *John* 5. 25. And as the giving of the Law made the people and *Moses* to quake, so the requiry shall make the Elect to be afraid, *1 Pet.* 4. 14. but the Wicked to hide themselves in Dens, and Rocks, *Rev.* 6. 15.

And

Of Moses  
Law.

*And thus of the Preparation.*

*Now of the end of the Law.*

1. It giveth no Perfection.
2. It is our Schoole-Master to Christ.

1. It giveth no perfection. *Heb. 7. 11*  
For though as *Solons* Law carried the marke of the Authors mildnesse, and the Laws of *Draco* of his cruelty; so likewise Gods Lawes of his holinesse righteousnesse and goodnesse: yet it brings no perfection, as the Gospell doth. To which end consider these circumstances.

1. The place where the Law was given was a vast and barren Wildernes: Even so all the Soules that have beene since *Adam*, none have beene added unto God by the Law, *Gal. 4. 34.* *Ismael* must be cast out, and only *Isaac*, which is borne supernaturally, can have the Possession, for the inheritance is by grace. Againe, Mount Sinai was such a Hill as no man might ascend unto it. But Sion the Hill of Grace must be ascended, *Esa. 2. 3.*

2. The Circumstance of the person.

son by whom the Law was delivered O. Moses  
Law. proveth it, for if any should have perfection by the Law, then doubtlesse, *Moses* by whome it was given: but he transgressed it, *Numb. 20. 12.* and so could not enter into *Canaan*. Again, *Moses* his miracles were altogether destructive, as the plaguing of *Egypt*, the drowning of *Pharaoh*, &c. But the miracles of Grace were lively, as the raising of the dead, healing of the sick, &c. Lastly *Moses* his face did shine so bright, that no man might behold him, but through a vaile, which vaile did prefigure *Christ*, *2 Cor. 3. 7.*

3. The Tables were broken before they were delivered, which the Fathers affirme to signifie the frustration of the Law.

4. The time of the delivery of the Law was, when the people were committing high treason against God, worshipping the golden Calf; *Ergo* unfit to receive the Law, or any perfection thereby.

5. The blast of the Trumpet was terrible at the giving of the Law, but in the beginning of the Gospell the Angels



Of Moses gels sang praises unto God.

Law.

2. The Law is our Schoolemaster to bring us unto Christ, for by the Law we call our selves to account: This shews us our Talent and so brings *remedium ignorantia*, a remedy for our ignorance: Then finding our debt so great and sin so strong, we are brought to Repentance, and this is *remedium superbia*, a remedy for our pride.

Then it remaineth, that being not able to discharge this account we seeke for a surety, and this is Christ; and thus the Law leadeth us to Christ.

*Thus much for the Preparation.*

*Now of the sum of the Law.*

The Law containeth } Authority.  
two things: Gods } Charge.

The Authority is the prerogative Royall, whereby every Prince doth all things within his dominion and it is the common reason of all the Commandements.

This Authority of God is expressed by

1. His Name.
2. His Jurisdiction.
3. His excellent acts.

His

His Name is יהוה the Name of his Nature. That *Τελεγεματιον* name of foure letters: So much talked and writ off: Some think that of the three letters, the first signifieth Power, the Adjunct of the Father: the second Knowledge, the Adjunct of the Son: and the third Love, the Adjunct of the Holy Ghost; and the doubling of the two letters, the two Natures of the second Person.

U. Moses  
Law.

This Name is derived of יהיה or יהי to be, *quia Deus est a nullo, per nullū & propter nullum*, because God hath being from none, subsists by none, hath none for whom he is exsistant, *Rom. I I. 36.* God is absolute of himselfe and therefore hath no commission from any, but all the Princes of the earth have their commission from him, and *Ergo*, they insert this clause into their Title, *Dei gratia*, &c. for all other things depend upon him, but he upon none, *Psal. 104.*

2. His

Of Moses  
Law.

2. His Jurisdiction is twofold. { 1. Generall over every Creature.  
2. Particular over his Church, Deuter. 10.15.

3. His excellent Acts appeare.

First, in that the state of the Israelites was a most vile and miserable servitude.

Secondly, in that they were strongly delivered, with the destruction of their enemies. And these things belong also unto us, their temporall afflictions and deliverances being but a figure of those from which we are delivered.

*And thus much of the Authority.*

Now of the Charge which is nothing else but the Ten Commandments, which we call *Moses Law* in this respect : Because howsoever the Law was at first ordained and given by God himselfe in Tables of stone, *Exod.* 31.18. Yet when the Tables by meanes of their Idolatry were broken, *Exod.* 32. 19. *Moses* wrote it againe, *Exod.* 34.28. and from thence it is cald *Moses Law*.

For

For the Division of the Commandments, it is Double. Of Moses Law.

1. From the Subject, and so it is divided into two Tables, *Deut.* 4. 13.

2. From the Object, and so it is divided into the love of God and our Neighbour, *Math.* 22. 37. and therefore *Paul* calleth Love, the Subject of the Law, *1 Tim.* 1. 5. *Rom.* 13. 8. for the true Love of our Neighbour doth alwayes presuppose the Love of God.

*Now in resolving these 10 Commandments into two Tables, there arise two doubts.*

First, between the Jewes and the Christians, the Jews would have the fift Commandment to be of the first Table, because it belongeth unto Superiors. But then it should be appropriate unto God, which cannot bee, because there is in it also a duty to be performed to inferiors.

Secondly, between the Papists and the Protestants and Lutherans, for they make one Commandment of the two first, and two of the last against the most of the Fathers, and so they break their

Of the ten their owne rule. Again, the tenth  
 Commandment is all but one verse,  
 and no Wise man would thrust up two  
 Laws within one Period.

Their Reason why there should  
 be but three Commandements in the  
 first Table is very weake: viz. be-  
 cause there are but three Persons in  
 the Trinity.

But with as good Reason we may  
 answer, that the fourth may bee added  
 because of the Unity.

The Law was at first ordained and  
 given by God himselfe, in Table  
 of stone, *Exod.* 31. 18. but when  
 the Tables by meanes of their Ido-  
 latri, were broken, *Exod.* 32. 19.  
*Moses* wrote it againe, *Exod.* 34.  
 28. and so it may bee called *Moses*  
 Law.

In a Law-giver are required,  
 1. Wisdome to make Just Laws.  
 2. Authority to enact them, and  
 command them to be kept: The wis-  
 dome of God clearly appeareth in  
 these his Laws, because, *Deut.* 4. tis the  
 peoples wisdome to oblerve them.  
 And forraine Nations professe since  
 the

this people is a wise and understanding people : And for the Laws themselves what nation, saith *Moses*, hath Statutes and Judgements so righteous, as all this Law ? nor can it otherwise be, for God, whose Laws they are is wonderfull in counsell, *Esa.* 28. 29.

Of Moses  
Law.

2. Gods authority and power is manifest, because he with a mighty hand brought Israel out of Egypt ; and in many wondrous works he shewed his almighty power. These go beyond all titles of Princes, which they prefix before their Laws. But farther God in the second Commandement, proclaimes himselfe a jealous God, able to punish offenders, ready and in mercy to deale with such as observe these Laws. In the 3. Commandement he teacheth us not to hold guileffe them which take his Name in vaine ; In the Commandement his making of Heaven and Earth, may assure us of his authority to command all things in Heaven and Earth, as their Lord and Master.

The

The Commandments containe

our duties

to God	{	perpetuall	{	inwardly, Com. 1.	{	gesture, Com. 2.
				outwardly in		speech, Com. 3.
		temporall,		Com. 4.		
to our Neighbor	{	in act or intent,	{	particularly, Com. 5.	{	him. his life, Com. 6.
				general-ly on		selfe his wife, Co. 7.
				his gifts		his goods, C. 8.
						his name, C. 9.
		in every motion,		Com. 10.		

*The Commandment is a perfect Law; and therefore forbiddeth, and commandeth all things, that must be left undone, or done: but not the hundredth part of this in the bare words without exposition: therefore there must be an interpretation.*

*Quest.*

From whence shall wee have this interpretation?

*Ans. w.*

Of the Levites, Gods Angels, and Ministers, *Dent. 19. 9. Mal. 2. 7.* And this interpretation must be examined by



by the rules of interpretation, which Of the ten  
Comman.  
are two :

1. Extension, for the bredth of the Commandement.

2. Limitation or restraint, for the narrownesse.

For extension, the Jews set down 13 rules, reduced by Christians to these fixe.

1. Every precept is both affirmative and negative, *fac & non fac*, Do this and thou shalt not do this, *Psal. 34* 14. Fly evill, do good; according to the Logick rule, *à contrariis*, from contraries. And by this rule, the Rabbins gathered 248 affirmative precepts, according to the number of the joints of our body: and 365 negatives, after the dayes of the yeare: both added make 613 according to the letters of the Ten Commandements in Hebrew.

2. Every precept containeth all the *Species* that are under it: they are reduced by *par*, and *equipollens*, that which is equall and of like force; if *impar*, *à minori*, it is unequal from the lesse to the greater; as wee must honour

Of the  
Ten Com-  
mande-  
ments.

nour our parents, much more God.

3. Every precept is spirituall, *Rom. 7.14. Humana lex ligat manum & linguam, divina verò ligat animam*, humane lawes bind the tongue and the hand, Gods Lawes bind the soule and the heart. *John 4.13.* God will bee worshipped in Spirit and Truth.

4. All the meanes to any offence are forbidden, and to the things comman-  
ded, the meanes are also commanded,  
and this is, *Ambulare per viam Regi-  
am*, to walk by the Kings High way.

5. All the signes are commanded  
and forbidden, as well as the things  
themselves, as *Esay 3.16. 1 Tim. 2.9. Zephan. 2.10.*

6. We must not be accessaries to any  
fault, for the principall doers and con-  
senterers are both alike.

And we may be ac-  
cessaries to other mens  
sinnes in

1. Unlawfull  
things.  
2. Lawfull  
things.

I. In Unlawfull things there are six  
partakings.

1. *Iussio*, a command, as *Esay 10.1.*  
They that decree wicked things; so

Dan.

Dan. 3.4. Nebuchadnezzar for his I- Of the ten  
mage; and 1 Sam. 22. 18. Saul to Daeg. Comman.  
for the killing of the Priests, Acts 23.

2. Ananias commanded to smite Paul,  
and this may be also by writing;  
2 Sam. 11. 15. David concerning U-  
riah: 1 King. 21. 10. Jezebel concer-  
ning Naboth.

2. *Permissio*, a Permission, Levit.  
20.4. Rom. 13. 14. 1 Sam. 3. 13. 1 King.  
20. John 19. 16, And therefore the Ma-  
gistrate hath the sword put into his  
hand, *Ut mali si non dimittant volun-  
tatem, amittant facultatem peccandi*,  
*Augustine*, That if wicked men will  
not lay aside the will to sin, they may  
have taken from them their ability to  
sinne.

3. *Provocatio*, Provocation, Job 2.9  
Jobs wife. 1 King. 21. 25. Jezebel. Gal.  
5. 26.

4. *Consilium*, Counsell, Psal. 1. 1.  
Gen. 49. 16. Ezra. 4. 5. 2 Sam. 16. 21.  
Marc. 6. 24. Herodias. John 11. 49.  
Caiphas, Acts 19. 25. Demetrius.

5. *Approbatio*, Approbation, Rom. 1.  
31. favouring the wicked; whether  
it be directly approving them, as 1 Tim.  
5. 22.

Of the ten 5.22. laying on of hands: or being an  
Comman. instrument by action, 2 Sam. 11.16.

*Act. 8.1.* Saul consented to Stevens death, *Psal. 50. 18.* thou art partaker with the adulterer; whereas we ought to find fault with offenders, *Levit. 19. 17.* For as *Augustine* saith well, *Quemadmodum malus sermo ducit in peccatum, sic silentium relinquit in peccato*, As evill speech draws men into sin, so silence lets them sleep secure in sinne.

6. *Defensio*, defence, *Pro. 24. 24.* and *Pro. 16. 29.* *Psa. 55. 22.* *Esa. 5. 20.* that call good evill, and evill good, excusing it, as *Ezek. 13. 10.* and 16. dawbers: an example hereof wee have, *1 King. 22. 6.* and 11.

11. In lawfull things also an other mans sin we may be partakers of. For if that wee are to do, bee not in the Commandements, and we know, that the use thereof will offend our brother, and be a stumbling blocke unto him: we must not use it for his offence. But if it bee in the Commandement, we must do it, whatsoever come of it: For as *Augustin* saith, *Malo ut scandalum*

*dalum committatur, quam ut veritas o-* Of the ten  
*mittatur,* I had rather that offence  
 should be taken than that truth should  
 be lost. *Comman.*

*And thus much of the Extension of  
 the Commandements.*

For the limitation or restraint of the  
 Commandements, it is and hath been  
 much abused. As we see in the Pha-  
 rises restraining, *Non jurabis* to *non*  
*pejurabis,* or *non jurabis per Deum;*  
 Thou shalt not sweare, to thou shalt  
 not forswear, or thou shalt not sweare  
 by God; but our Saviour reproveth  
 them by the first rule of extension.

So *Non occides,* Thou shalt not kill;  
 that is, say they, *Non occides innocentes,*  
 Thou shalt not kill the innocent: but  
 Christ by the third rule of extension,  
 sheweth, that it reacheth to anger,  
 which is equipollent to murder.

So for Adultery they would have as  
 many wives as they list; but Christ by  
 the fourth rule of extension taketh a-  
 way the meanes of Adultery, that we  
 must not look on a woman to lust after  
 her.

Of the ten  
Comman.

So that wee may erre in restraining too much : and therefore in restraining we must observe these 3. rules.

1. Dispensation : And this is rather Gods right than other Princes ; for God doth according to equity, but they oftentimes by affection. We see God himselfe dispensed with the second Commandement, in setting up the brazen Serpent: but this rule is not for our times to follow examples that are dispensive, unlessse we have the like dispensation.

2. The second rule of restraining is from the nature of the precept affirmative or negative, the affirmative bindeth us not *ad semper*, to be ever doing it, as the negative doth, and this rule is sure and infallible.

3. The third rule is altered by divers occasions, and is called *Antinomia*, a conflict of laws, when one law is opposite to another, and so one of them must needs have a restraint.

And for our direction in this restraint we must understand, that *Nemo est inter duo peccata, quin pateat exitus sine tertio*,

*tertia*, No man is so straitned between two sins, but that a way of escape lies open without a third sin. Of the ten Command.

And we may obtaine this (*exitus*) or deliver our selves on this manner :

1. If the precepts that seem repugnant, may be agreed, there is no more to do, but to reconcile them : wherein *Herod* erred, for he needed not to have performed his promise, for his oath was no oath.

2. If they cannot be agreed, *agat id ad quod est obligatus*, let him do that to which hee is obliged : For God hath ordained things in their order ; 1, his own glory which passeth every mans salvation : 2, our salvation : 3. the salvation of others ; and every one of these must bee respected in his order : first, Gods glory : secondly, our owne salvation ; and thirdly, the salvation of our brethren.

*And this Antinomia we may consider.*

1. Between the first and fift Commandement, but this conflict is easie ; for how can we obey man, when God which is stronger holdeth us back. And again, we are not bound to obey them



Of the ten further than they are bound to obey  
 Comman. God, so that our rule must be: Honor  
 them, so as God be not dishonored.

2. Betwene the three first Com-  
 mandements, which are perpetuall,  
 and the fourth which is temporall:  
 every mans reason will prefer the per-  
 petuall before the temporall.

3. In the second table, *Thou shalt  
 not kill*, and yet we must give *Cuique  
 debitum*, to every man his due that hee  
 deserveth: and some deserve death,  
 and therefore it were injustice not to  
 give it them.

Or else we may answer that it is  
 Gods cause to execute the just office  
 and duty of a Magistrate: and we may  
 do that in Gods cause, which we may  
 not do in our own. And it is Gods  
 Commandement, that he that will  
 not have the direction of the Law, must  
 have the correction, *aut faciendum*,  
*aut patiendum*, either he must do the  
 Duty of the Law, or suffer the Penal-  
 ty thereof; as wee have shewed be-  
 fore.

For

For the solution of a doubtfull Com-  
mandement : Every doubt may be  
referred to one of these.

Of the ten  
Comman.

1. Obscurity, when both parts bee  
doubtfull, whether we should do it or  
not do it, and here we must take the  
*minimum*.

2. Controversie, when there bee  
great reasons on both sides, and here  
we must take the *maximum*.

*There are yet three generall things to  
be noted in every Commandement.*

1. That they are all in the second  
person singular.

Whence we learne,

1. That they appertaine to all alike.

2. That they must be particularly  
applied.

3. That they are all with the verbe  
of the future tense.

Whence we observe,

1. That we have broke them in  
times past.

2. That the keeping of them should  
continue with us for ever, even so long  
as it may be said, *Thou shalt*.

Of the ten  
Commandments

III. That they are for the most part of them negative.

Whence we note,

1. The confirmation of the rule of extension to include the affirmative: for *qui prohibet impedimentum, precipit adiumentum*, he that forbiddeth what hindereth, doth command what furthereth.

2. That we are more fit by Nature to receive a countermand than a commandement, because we are by Nature full of weeds, which must be rooted out before any good thing can be planted in us.

*And now to come to the exposition of the Commandements themselves.*

---

THE

---



# THE FIRST Commandement.

**T**He first Commandement is *prima necessitatis*, first and necessary to be regarded. It was never dispensed withall, nor ever shall be. It is propounded negatively : *Thou shalt have no other god before me* : The affirmative part was prefixed, *I am the Lord thy God*. And is quoted by the Devill, *Math. 4.* from *Deut. 6. 13.* *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

The first Commandement hath in it three things.

1. We must have a God.
2. Him for our God.
3. Him alone, and none else.

1. We must not be our own gods,

The first  
Comman.

for so came the first mischiefe, *Dii eritis*. So that we must not do or judge after our own affections, but acknowledge a superiour to teach us to know good and evill: and when it teacheth, obey: for so Religion doth follow God.

2. All other gods are no gods, and therefore their service errour, and their Religion false.

3. None but he can reward and punish as he can: and therefore he alone must have the glory.

The sin opposite to the first of these, is prophaneſſe, when a man will bee under no yoke or Law, but do what seemes good in his owne eyes, and stands with his owne fancy and affection.

The sin opposite to the second, is false worship and false Religion, done to other gods or strange gods: So as an harlot is called strange flesh: strange worship is put for Idolatry and false worship.

The sin against the third, is that cald by *Elias* the halting between two opinions, the blending and mingling of  
Religi-

Religions; such was their errour who served God and *Baal*: and such was the *Samaritans* humour, who feared *Jehovah*, when hee sent Lions among them, and yet worshipped the gods of the nations whence they came.

The first  
Command.

*To these three the Divell brings us  
by three helps.*

1. Being himselfe *Belial*, a master without a yoke, he lets his servants have their own will, and this following our licentiousnesse is the next step to Atheisme.

2. He suggesteth unto us a desire of novelties, as he entised *Salomon* to see what Religions are in the World.

3. He putteth into us a desire to reconcile God and *Mammon*, to joyne temporall commodity with the service of God, thinking to have a Paradise on Earth and in Heaven also.

Against these therefore our reasons to maintaine the three former propositions are these.

1. All things els are satisfied but man, and the defect in man came by the fall

The first  
Commandment.

of *Adam* following his own will, and therefore we must harken to a superior and that is God.

2. It is manifest that we must have a true God, for the greatest deceiver that ever was, would not willingly be deceived himselfe.

3. If we joyne any thing with him it must needs be of a lower nature and so detract from his honour?

Object.

Seeing Idols are nothing, 1 Cor. 8. 4 and therefore no gods, and all things in the world are no gods: it may seem strange to bid us have no other gods, when there are none.

Answer.

To have, is to acknowledge or accompt, so the meaning is, we must not have any other gods in accompt or estimation: we must accompt nothing as god, but God alone.

God the Lord wee must have for our God, and him alone: and him we must have in knowledge and in regard.

*For the first Commandment is divided as the soule is. Now the soule hath two parts.*

1. The



1. The mind or understanding, whose duty is to know God : for *ignori nulla cupido*, no man desireth the thing which he knoweth not ; and knowledge breeds Faith. The first Commandment

As S. *Augustine* saith, we may desire things which wee have not seene, but never those things, which we have not heard of. Therefore where of two things one dependeth and followeth on the other ; if the first be taken away the second shall never be fulfilled, so then that on the second place we may love God, it is first required that wee should know him.

2. The Will and Affection, whose duty is to regard God, and to love him. So God must first bee knowne, then loved, and love breeds obedience.

God is knowne by his attributes, which are 10. Majesty, Truth, Unchangeablenesse, Will, Justice, Mercy, Knowledge, Power, Ubiquity, and Eternity.

The two essentiall attributes are,

his	{	<i>Justice.</i>	{	of these we	{	<i>Knowledge.</i>
						<i>Mercy.</i>

If

The first  
Commandment,

If to Justice and Mercy, we adde the other eight, we shall know him the better, and love him the more.

*From Knowledge.*

apprehen ding	{	<i>Justice,</i>	{	come	{	<i>Feare and</i>
						<i>Humility.</i>
		<i>Mercy,</i>			{	<i>Hope and</i>
						<i>Love.</i>

The fruit of Hope is Invocation, Prayer and Thanksgiving, in acknowledging whence we have received the ground of our Hope.

2. The first of Love is obedience, whereby we conforme our selves and our wils to Gods Will: and willingly beare and undergo whatsoever it pleaseth him to lay upon us. In these the worship of God consists, yet Scripture sometimes mentions but one of these: *As this is life eternall to know thee the only true God: And feare God and keep his Commandements, this is the whole duty of man: And by Hope yee are saved, Iohn 17.3. Eccles. 12.13. Rom. 8, 24.* The mentioning of one includes the rest, because none of them is above

above and without the other.

The first  
Comman.

*First for Knowledge.*

There is in all the above named vertues an inchoation in this life, and a consummation in the life to come. The Schoolemen terme them a first and second perfection. Therefore our knowledge here, is but a taste of the blessed knowledge hereafter. So then as the Apostle makes a first and second Resurrection: and he is said to be blessed who hath his part in the first, because he shall partake of the latter also, so there are two Knowledges: the first is *Fides*, Faith; the second is *Visio Dei*, or *Vita aeterna*, the beaticall vision: and blessed is he, who hath his part in the first Knowledge; for he shall also enjoy the second. Such is the order of Gods goodnesse in these things, that none have their portion in the second Knowledge or Resurrection, who had not their share in the first.

The Law is *Doctrina agendorum*. Every action must be with a motion, every motion with a will, will with a desire, desire with knowledge: therefore

The first  
Comman. fore take away knowledge, and take a way all.

Some argue out of *Acts 17.30.* That God regarded not the time of that ignorance: and so labour to excuse ignorance, as no sin, when it is as they call it, invincible. Namely

- 1, In Children, } which have  
                              } not the use of
2. In Fooles, } reason.
3. In them which have lost their knowledge by disease or sickness.
4. When the meanes of Knowledge cannot be had. But this is not invincible; for the Law of Nature may teach them. But indeed none of these can take away the sin; they only lessen the same, and excuse *A tanto*, but not *à toto*.

But there are two kinds of ignorance worse than these: namely

1. *Affectata ignorantia*, affected Ignorance, *Psa. 36.3.* When they will not understand: and this many skilfull men have, being desirous to remaine in an error or a sin, *Nectunt Argumenta*, they soulder together Arguments in defence of it.

2. *Supina*

2. *Supina Ignorantia*, retchlesse I- The first  
gnorance, *Quando habent à quo dis-* Comman.  
*cant, & tamen non discunt*, when they  
may learne and will not.

To know God aright we must re-  
*move impedimenta*, remove all lcts,  
Within us, our own reason, *Deut 12.8*  
*Eph. 4.17.* 2 *Cor. 1. 11.* Without us,  
traditions, 1 *Pet. 1. 18.* customes of the  
time, or fashion of the place, 2 *Chron.*  
17. 4.

The measure of our Knowledge  
must not be slight; wee must know  
the true shepherds voyce, *Iohn 10.*  
17. give a reason of our faith, 1 *Pet. 3.*  
and that we may do this the better, it  
is necessary the Teachers themselves  
be not out of course: For as *Chryso-*  
*stome* saith, no marvell if there bee a  
mist in the Meddows, when the tops  
of the Mountaines were covered with  
darknesse.

To our knowledge wee must adde  
practice, for as in Anatomy the vaines  
come from the heart to the hands: so  
in Divinity the life of that which is in  
the heart is practised in the hand.

*Thus*

The first  
Comman.

*This much of Knowledge.*

Concerning fulnesse of Knowledge we are commanded to be men in Understanding, to proceed from being babes, nourished with milk, to be able to digest strong meat : For God hath powred his Spirit on all flesh, *Acts 2.* from *Joel 2.* all his children are taught of God, *Esa. 54. 13.* The people which before sate in darknesse, after Christs time saw a great light, the same is held out to us: so that all the earth might be full of the Knowledge of God, *Esa. 11. 9.* If men were laborious to teach it, and the rest swift and desirous to heare it.

Now the fulnesse of Knowledge bringeth a second duty, which is a full perswasion, a constant Faith.

*In Divinity there are three kinds of Faith.*

1. *Generall, Hebrew. 11. 6.* that God is.

2. *Legall,* to beleeeve the Law, the Promise, the Punishment, and the Reward, *John 5. 16.*

3. *E-*

3. *Evangelicall*, which is not for this place. We are now to speake *de Fide legali*, of the legall Faith, whose object is *Heb. 4. 2. The Word of God.* The first Comman.

Faith is *Cœlestium & Terrestrium*, of Heavenly and Earthly things; the second a meanes to the first.

To *Fides Terrestrium*, the beleife of Earthly things; there are sometimes meanes, and sometimes none.

We must beleeve whether we have meanes or no meanes. If wee have meanes, we must use them, not seeke extraordinary, when we have ordinary.

But yet not trust in the meanes; neither our art, *Ab. 1. 8.* our goods, *Joh. 34. 21.* mighty men, *Psalms. 146. 3.* But

1. For a right judgement of them, *Deut. 8. 12.* we must know that it is not bread, but Gods Decree nourisheth.

2. For the right use of them: because without Gods blessing they are nothing: therefore seek strength for them from a further power, than is in them, *1 Tim. 4. 4.*

*The*



The first  
Comman.

*The duty of Faith is to stirre up  
Feare.*

The object of feare is principally Gods Judgement and Justice, in which judgement do concur all things that may cause feare. For it is

1. *Futurum*, a thing to come, *Mat.* 24.6. Though all this be thus, and thus, yet the end is to come, and shall bee worst.

2. *Propinquum*, a thing which is neare at hand: Because God is every where, and all things are naked before him, as it is *Heb.* 4.13.

3. Above our resistance, *Psa.* 120.2. *1 Cor.* 10.11. and this hath in it foure things.

1. Punishment, *2 Cor.* 5.10.

2. Fearefulnesse, Violent fire, *Heb.* 10.27.

3. Suddenesse, *1 Thess.* 5.3. *Prov.* 3. 9.

4. It is without remedy.

Now as Judgement is the object of feare, so because *Metuitur ille qui malum infligere potest*, wee feare him, who can inflict some evill upon us:

There-

Therefore in God wee consider, The first

1. His authority, he is a King, *Mal. I.* Comman,

6. God above all, *Esa. 49.*

2. His power, mighty and furious.

3. That we all leane and depend upon him, and he seeth and knoweth all our faults.

*Feare is of two kinds.*

1. *Timor servorum*, a feare of servants: of a defect in our selves, and this a good feare, *Rom. 8. 15.* It is best of all to be a son, but better a servant than an enemy: as *Augustine* saith, *Si non potes propter amorem iustitie, fac propter timorem pene*, If thou canst not do it for the love of Justice, do it for the feare of punishment.

2. *Timor filiorum*, the feare of sons; which proceedeth of love, *Psal. 19. 9.* Love casteth not out this feare, *1 John 1. 18.* But we must make it as *Salomon* saith, *Prov. 1. 7.* the beginning, and *Eccle. 12. 13.* the end of all.

Here are forbidden hardnesse of heart, *Eccles. 8. 11.* and want of feare, *Psal. 50. 21.*

The meanes to beget feare in our hearts.

1. The

The first  
Comman.

1. The consideration of such Scriptures as set forth Gods Judgements, *Heb. 5.4. Esa. 66.8.*

2. The consideration of those *trianovissima*, the three last things befalling us.

1. Our end by death, *Psa. 90.12.*

2. Our accompt after death, *2 Cor. 5.10. Heb. 9.27.*

3. The terror of Hell torments.

III. The examples of Gods judgments for sin.

1. Upon the whole world which he had made.

2. Upon his Church the quintessence of the World, when they sinned in the Wildernesse.

3. Upon his Saints the quintessence of his Church: as *David* his beloved.

4. On the Angels in Heaven offending.

5. On his Son when hee tooke our sins upon him, and felt the bitternesse of Gods Justice: of which one saith well, *Magna amaritudo peccati, quae tantam amaritudinem peperit*, great is the bitternesse of sin, which is the cause of such bitternesse and woe.

After

*After Feare comes Humility.*The first  
Comman.

Humility was resembled of old by casting dust and ashes on their heads, as not worthy to be above the ground.

True Humility is to give all glory to God, and none to our selves, from whence will follow exaltation, *Luke 14, 10.*

The graces of God are compared to waters, *Esay 12.3, Rev. 7.17.* and as waters powred upon hils, will not stay, but run down to the lowest places and fill the Valleys, so saith *Augustine* and *Chrysostome*, the graces of God descend unto the lowliest, & humblest, and abide not with any other.

Humiliation commeth by Knowledge of our selves what we are, and what we ought to be: which truly to know, is the true *Γνώσις σεαυτοῦ.*

*The nature of true Humility is,*

1. To ascribe nothing to our owne power, *Deut. 8.17.*
2. Nothing to our owne merit, *Deut. 9.5.*

Humility teacheth us to deny our selves

The first Comm<sup>an</sup>. selves, *Math. 16. 24.* to go in *fundum*, into the center of the earth, and there to see *Nostrum nihil*, nothing is ours we have no good in us; and so resigne our reason as not worth obeying, and our will as not worth the following.

Humiliation hath this priviledge, that he that is thus made low cannot fall: for there is nothing lower than the earth, and so no feare of the threats of cutting, or casting down.

And it hath also the promise of exaltation, which passeth reason: But God that made all of nothing, and light out of darknesse, hath made Humiliation the way to exaltation. The humble shall be exalted, but *Superbus miser indignus misericordia*, a miserable man that is proud is unworthy of pity.

*Humility comprehendeth three things.*

1. *Humiliationem cordis*, the humility of the heart: to desire that God may have all the glory.

2. To restraints our appetite from desire of degrees of excellency.

3. Submission to our brethren, *Psal. 131. 1. Phil. 2. 3.*

*Pride,*

*Pride*, the contrary to Humility, is The first Comman.  
either in the subject, or in the object.

In the subject, in superiours disdain,  
as *Saul* to *David* in the triumph. In  
inferiours murmuring, as in *Chore*.

In the object, and that either in re-  
spect of the gifts, whether they be out-  
ward or inward; or in respect of some-  
thing, which only seemeth, and indeed  
is not, as *Rev. 3. 17. Laodicea*, worse  
than the Devill, for he had something  
to be proud of.

Satan saith of himselfe, *Esa. 14. 14.*  
*Ero similis Altissimo*, I will be like the  
highest God: and to our first Parents,  
*Eritis sicut Dii*, Ye shall be Gods, *Gen.*  
*3. 5.* But we must learne not *Similis*  
*Deo*, like God: but *Humo*, to the  
Earth, that is, *Humilis*, humble.

*Pride is in five things.*

1. In thinking we have that which  
we have not, *Rev. 3. 17. Laodicea*.

2. In thinking every little good we  
have, greater than it is, *2 Cor. 10. 4. E-*  
*zek. 25. 12.*

3. To attribute that we have to our  
own power, as did *Nebuchadnezzar*,  
*Dan. 4. 27.*

4. To

The first  
Comman.

4. To make our selves the end of that we do, or of that we have, as did also *Nebuchadnezzar*, *For the honor of my Majesty.*

*Of these two last there are two signes.*

1. If being rebuked for mispending Gods blessings, we say they are our own, and we may do with our owne as we will.

2. If wee murmure against God when he taketh away any of his gifts from us. For seeing we have nothing but that God hath lent us, we must bee content to pay him that wee owe him.

5. To give more excellency to our selves than to others. This was the Pharisees fault, though he did attribute all to God, yet hee said hee was better than other men, *Luk. 18. 11.*

*The meanes to Pride are.*

1. Because those things which should humble us, puffe us up, and make us proud.

2. Whereas



The first  
Comman.

2. Whereas other sins are in base and vile things, Pride is in excellent things: and when all other sinnes are beaten down, and consumed to ashes, even of those ashes ariseth Pride: yea we are proud that we are not proud, and so Pride commeth even from Humility.

There is also forbidden in this Commandement constrained humility: such as was in *Pharaoh*, who was humble for a time, so long as Gods hand was upon him, but no longer. Such men *Bernard* calleth *Humiliatos non humiles*.

Neither must we be so humbled, as to give back in a good cause, for *Detrimētum veritatis non est commendatio humilitatis*, for to cause detriment to truth, can in no wise be a commendation of humility.

We must thus think of the evill that is in us, that our evill passeth all mens: Of the good that we have, that there is more in others than in us.

*The meanes to Humility.*

1. To consider the basenesse of our metall, that we are but dust and ashes,

H

an

The first  
Comman

and this will bring us to that humility that is in the braine.

2. To bring it into our heart, wee must consider that we are sinners, bond men, and slaves to Satan, not having in us one good thought.

3. To consider our afflictions and diseases, the fore-runners of death.

4. To consider the examples of Humility, and especially Christ, whose Birth, Preaching, Miracles and Death, were all in Humility.

### Signes of Humility.

1. In speech, not to talke of high matters and proud things, *Phi. 4. 11.*

2. To set ever before us *Bona aliena, & mala nostra*, what good is in others, and what evill is in our selves.

3. To suffer backbiting and shame, *Psal. 34.*

4. To be content to be condemned that God may have the glory.

Now as out of Knowledge apprehending Gods Justice, came feare: so out of the same, apprehending mercy, commeth hope and love.

And as true feare is *Timor humilians*, joyned

joyned with humility : so true humility hath joyned with it hope, lest it should drive to despaire ; as in Judas, *Math. 27. 5.* The first Command.

To hope is to look for Gods mercy, which is *Porta spei*, the gate of Hope ; whence all good things come.

Faith in respect of our weaknesse bringeth feare, and in respect of Gods mercy bringeth Hope.

Faith beleeveth the promise : Hope looketh for it : for that may be beleaved, that is not hoped for, as Hell.

Of Faith, Hope, and Charity, *Bernard* faith,

<i>Fides,</i>	}	inquit	}	<i>reposita sunt bona.</i>
<i>Spes,</i>				<i>mihi reservantur.</i>
<i>Charitas,</i>				<i>curro ad illa.</i>

Faith,	}	faith,	}	Hapinesse is reserved.
Hope,				Hapinesse is reserved
Charity,				for me.
				I run unto it.

Feare commeth by the Faith of the Law, and Hope by the Faith of the Gospel.

The first  
Comman.

*The use of Hope is twofold.*

1. That wee rest in Hope in this life.

2. That we rest not here, but looke for a better.

As our Life is a Sea, Hope is compared to an Anchor, whereby we hold fast.

As it is a Warrefare, our Hope is a helmet to save our heads from hurt.

As the body liveth *spirando*, so the soule *sperando*: and if it come once *desperare*, then the party is in a miserable case.

For *Spes vita mortalis est vita vita mortalis*, the blessednesse of this life is only the certainty of the life to come.

*In hope three things are to be regarded.*

1. We must take heed, that as wee went out of our selves by feare, so we do not by Hope returne to hope in our selves; but our Hope must be in God, *Psal. 39. 7. 1 Pet. 1. 21.*

2. It must bee of things to come;  
for

for Hope that is seen is no Hope, *Rom.* The first  
8. 24. Comman.

3. The things we hope for must not be looked for with security, as if it were an easie matter to be attained: But *1 Cor. 9:27.* we must chasten our bodies and bring them in subjection.

*In the nature of Hope there are,*

1. Joy, because wee hope for that which is good.

2. Griefe, because the good wee hope for is delayed. Now because *desiderio boni habet rationem mali*, the deferring of good is in some kind counted an evill; therefore our Hope cannot be secure.

And the remedy of the delay is only Patience, as *Augustine* saith in *Psal.* 3. 6. *Sustine tu ipsum qui sustinuit te; Si sustinuit ille te, dum corrigeres vitam malam, sustine tu illum dum coronet vitam bonam;* Be patient towards him, who was patient towards thee; If he was patient with thee till thou didst correct the enormity of thy life, be patient at his delay, untill he crown thy

The first life godly spent. And therefore hold  
 Comman fast, *Heb. 10. 23*

*Basil* compareth the Gospell to a Net, and feare to be the Lead which maketh it sinke, and keepeth it steddy : and Hope the Corke which keepeth always above ; without the Lead of Feare it would bee carried hither and thither ; and without the Corke of Hope, it would sink down.

For outward things, or Gods temporall gifts, there is a desire lawfull when God giveth lawfull meanes to come by them : but we must take heed that we do not *Male agendo quarere* ; Seek to get any thing by ill meanes.

The object of *possibile*, possible.  
 Hope is *bonum*, } *arduum*, hard to  
 good, } obtaine.

That good we look and hope for, is to come, or else it were no hope ; and not only *futurum*, but *arduum*, hard to come by, possible, but hard.

And from these two come two extreames of hope, which are here forbidden, *Presumption* and *Desperation*.

The first extreame is, when we consider it to be possible, but not hard, and

so waxe idle and feare not, but fall to  
Presumption. The first-  
Comman.

*This Presumption is,*

1. When we presume of our selves,  
and our own strength, whereas wee  
must know that there is *Gratia praeve-* R[om]a. 3 c: 6.  
*niens*, preventing grace, before we can  
do any good, and so also *Gratia perf-*  
*iciens*, perfecting grace; to continue in  
well doing, and to bring it to perfecti-  
on. So that of our selves we can do no-  
thing, *nisi gratia praeveniat, & subse-*  
*quatur*, untill grace prevents, and  
still assist us. P[sa]. 23. 6.

2. When we presume of others, and  
hope of helpe from them: whereas  
we must know that if God will strike,  
no man can withstand him, *Fiduciam*  
*homini cum Deo praestet solus Deus ho-*  
*mo, id est Christus*; Only God-man,  
that is, Christ, can afford and assure us  
of confidence before God: for hee is  
the only Shield between us and Gods  
Axe, P[sa]. 18. 13. 15.

3. When we presume upon God, not  
grounding our selves upon his Word,  
which begetteth Faith, and Faith be-



The first  
Comman. getteth Hope. And this is a false hope  
to presume upon Gods mercy without  
repentance for our sins, or amendment  
of life.

*The second extreame is, When we con-  
sider this bonum futurum, good to  
come, to be hard, and not possible to  
be attained: And that is called  
Desperation. And is,*

1. That which commeth of sensu-  
ality; when this *bonum futurum* hath  
either no taste unto us, or it is not  
esteemed by us: this is Epicurisme,  
Let us eat and drink, to morrow wee  
shall dye.

2. That which commeth of too  
great sorrow, when we imagine that  
there is such a thing in the creature, as  
exceedeth the power of the Creator;  
which was Cains error. For Gods  
mercy is greater than our misery: it is  
above all.

*The meanes to Hope.*

1. Compare the enduring Hope of  
the Faithfull, with the perishing hope  
of the wicked, *Pro. 11. 7.*

2. Marke

2. Marke the examples of others that <sup>1</sup> Com. have hoped and were not deceived, *Pf.* 22.4. for this is the Devils craft, to persuade us that our cause is worse than any mans.

3. Remember what experience we have had of Gods mercy, *1 Samuel.* 17. 36.

4. Consider the faithfulness of him that hath promised, and that his *Dicere est facere*, his Word and Deed are all one.

*The signes of Hope.*

1. Uprightnesse of Conscience, as in *Ezekias*, *2 Kings* 10. 3. and in *John* 3.3. *Custos Spei Conscientia*, Conscience is the preserver of our hope.

2. Care to do well.

3. Comfort in trouble, *Rom.* 5.3. *Esay* 30. 17. for such as we are in adversity, such we are indeed.

*The fruit of Hope is Prayer.*

*Interpres mentis Oratio ; Spei operatio Oratio ; Precibus, non passibus inur ad Deum.* Prayer is the interpreter of

1 Com. our love is Prayer, wee go to God by Prayers of our minds, not by the paces of our feet: Therefore *Ascendat Oratio, ut descendat Gratia*, let thy Prayer ascend, that Grace may descend.

By Prayer is not only meant open Prayer, which is called the calves of the lips, *Hos. 14. 3.* (which is not in this first Commandement) but the inward Meditation of the heart, *1 Cor. 14. 5. Eſay 38. 14. Rom. 8. 26.* the groaning of the spirit, and private Prayer, in private families.

Prayer is called *Clavis diei*, and *sera noctis*, the Key to open the day, and the bar to shut in the night.

Prayer maketh much for Gods glory: and that two ways.

1. We acknowledge his goodnesse and power when wee become suiters to him for supply of things needfull.

2. When we render thanks to him for whatsoever we obtaine and enjoy. In *Pſal. 107. Davids* sets down five sorts of men, who in this kind glorifie God.

1. Such as wander out of the way.

2. They which are troubled.

3. Pri-

3. Prisoners. 1 Com.

4. They which are in tempests.

5. They which are in danger of the enemy : All which are delivered by Gods Goodnesse and Mercy, and David thereupon addeth, *Q that men would therefore prayse the Lord, &c.*

By Prayer the poore are comforted, *Psal.* 41. 3. sinners are restored, and God glorified ; therefore a necessity is imposed on us to use it. Christ who never instituted any needlesse thing indited a forme of Prayer for us, *Matth.* 6. And God required morning and evening Sacrifice expounded to be nothing else but morning and evening Prayer, *Num.* 28. *Dan.* 6. 10. *Psal.* 141. 2.

*It worketh Miracles in all the Elements.*

In the Ayre. *Elias* by Prayer shut up the middle Region that it could not raine, *1 King.* 17. 1.

In the Fire. *2 King.* 1. 10. Prayer brought fire from Heaven to destroy the Captaines and their fifties.

In the Earth. *Psalm.* 106. 17. at  
Mo-

1 Com. *Moses* Prayer the Earth opened, and swallowed *Corah*, *Dathan* and *Abirā*.

In the Water. *Exod.* 14. 16. the Red Sea was divided by Prayer.

In the Heavens. The Sun stood still, as we read *Ioshua* 10. 12.

In Earthly things, *Exo.* 17. 11. when *Moses* held up his hand, *Israel* prevailed.

In Death. *Esa.* 38. 5. *Ezekias* life lengthened.

With God himselfe. *Exod.* 32. 10. when *Moses* prayed, God as though he suffered violence, bad him, *Let me alone*.

But how may I miserable man be bold to pray to the eternall God?

As one saith, *Non tua presumptione, sed divina permissione*; not out of presumption, but by divine permission: for God commandeth it, *Psa.* 50. 15. And if we pray wee shall be delivered out of trouble, *Psa.* 91. 15. *Act.* 2. 21 but if we do not, we shall be cursed, *Ier.* 10. 25.

But if we joyne these two places together, *Math.* 7. 8. *Unusquisque qui petit accipiet*, every man that askes shall speed: And *Iohn* 17. 23. *Quaecunque*  
pe-

*petieritis*, what ever yee shall aske. It will make us pray with great confidence: if *omnis omnia accipiet*, if every man shall have granted to him every thing. The first Comman.

Invocation is here commanded; wherein is

1. A lifting up of our soules to God with confession of our sins, *Psā. 25. 1.*

2. A powring forth of our hearts to declare our desires, *Psā. 142. 2.*

Prayer is either

- 1. Petition for ourselves, *deprecatio, Δέσως, precation, προσευχή.*
- 2. Intercession for others, *ἐνδεξις.*
- 3. Thanksgiving, *εὐχαριστία.*

Deprecation must be as *1am. 5. 13.* in time of affliction, or feare of evill; because *Remotio mali habet rationem boni*, the taking away of evill is in effect a doing us good; and so commeth under hope, and so to be prayed for.

Deprecation is in three things.

1. *Ut malum avertatur, Dan. 9. 16.* to prevent an evill before it come.

2. *Ut*

1. Com

2. *Ut malum auferatur*, to be delivered out of it, *Psa. 25. 21.*3. *Ut minuat*, that it may be no more than we may be able to beare it, *Psa. 85. 4.*

We must not say as commonly wee do, I would I were out of the world: but as Christ prayed for his Disciples, *Joh. 17. 25.* not that he would take them out of the World, but deliver them from evill. And so doing, wee have Gods promise, not to bee tempted above our strength, *1 Cor. 10. 13.* for either our strength shall increase as the crosse increaseth, or else our trouble shall diminish.

We must stand affected as *Jehosaphat* *2 Chron. 20. 12.* and say Lord we know not what to do, our troubles be so great and our enemies so many; but our eies are upon thee: and as the three Children appointed to the fiery furnace, who said, We are sure our God can deliver us: But if he will not, we will trust in him and not serve other strange gods, *Dan. 3.* And Christ set us a perfect good pattern, saying in his agony, *Not my will, but thy Will, O Father be done.*

Pre



Precaction is the desiring of some thing that is good : and this is very usual in the Psalmes. It hath three degrees.

The first  
Comman.

1. To give to them that want.
2. To stablish and confirme them that have.
3. To increase it in them that have little.

Here we must observe certain steps: *Unum peti*, that is, one thing especially, *Psa.* 27. 4. *Luk.* 11. 13. first pray for the holy Ghost, and then for temporall things, *Secundum voluntatem eius*, according to his good pleasure: and here *resignatio* is an excellent vertue: to submit and resigne all we have, yea, even our selves into Gods hands, *2 Sam.* 15. 25. *Here am I, let him do to me as seemeth good in his eyes.*

But doth *Omnis omnia accipere*? *Quest.*  
hath every man granted to him all good.

Surely many aske and receive not : *Ans.*  
and then seeing God hath commanded us to aske, and if we do not aske hee is offended with us : Surely therefore the cause

1. Com- cause why we receive not, must be in our selves, and in our asking.

*So that in asking this we hold,*

1. That is not a demonstrative signe of grace and favour always to have our Prayers heard, and our Requests granted, *Psal.* 78.29. and that the Devils sometimes have their requests.

2. We must know, that the denying of our requests is not a signe of reprobation; as we see in *Paul* 2 *Cor.* 12.8. and that God doth not deny us our just requests, but defer the granting of them, that we might aske more earnestly, and esteem them more highly; For *Desideria dilatione crescunt, & cito data vilescunt*, Our desires by being delayed are inflamed, and requests easily granted seem not worth acceptance. Or else God deferreth the granting of our requests to bestow a better thing upon us, as grace to *Paul*. Or if our requests be not made aright, then they are like Childrens prayers, that will aske a knife to hurt them, as well as bread to feed them, and those things,

non.

*non accipiendo accipimus*, wee receive yet receive not. The first Comman.

Intercession is to pray for others: of this *Augustine* to *Ambrose*, *Frater*; *si pro te solum oras, solus pro te oras*; *si pro omnibus oras, omnes pro te orant*; Brother if you pray for your selfe only, you pray for your selfe alon, if you pray for all men, all men will pray for you. For the Church, *Psa.* 122.6. for Governors, *Rom.* 15.30. for our naturall brethren, 1 *John* 3.16. for our enemies *Mat.* 5.44.

*Gregory* upon the Evangelists speaking on *Ier.* 15. 1. where it is said; Though *Samuel* and *Moses*, &c. aske the question, why these men are mentioned? and answereth, Because they prayed for their enemies; *Moses* for the Israelites, when they would stone him, and *Samuel* for them when they would depose him from ruling over them.

And these prayers are most effectual, for *qui pro aliis orat, is pro se laborat*; he that prayeth for others, he striveth for himselfe: for though hee profit not them, it shall profit himself; his

The first his prayer shall be turned into his own  
Comman. bosom, *Psa. 35. 13.*

*I sa. 65. 24* Thanksgiving is the last point of  
*Ma. 7. 8.* prayer: Gods glory is the chiefest end;  
*Ps. 116. 12* and therefore whether we receive be-  
fore we aske, or when wee aske, it is  
reason we consider, *Quid retribuam?*  
What shall I returne unto the Lord?

The Heathen could say, *Gratus a-  
nimus est mea benignitatis*; A thank-  
full mind is all which kind and good  
heart aimeth at. And it is the condi-  
tion of the obligation wherein God hath  
bound himself, by his promise to heare  
us, *Psa. 50. 15.* *Thou shalt glorifie mee*,  
so that if thou dost not glorifie him  
by thanksgiving, thou breakest the  
Covenant, and art an usurper.

*Thanksgiving standeth in foure  
things.*

1. Confession, that we have recei-  
ved it from Heaven, and not from our  
selves; as *Austine* saith, *Ut eis qui  
confitetur habere se quod non habet, est  
temerarius, sic qui habere se negat que  
habet, ingratus, ideoque utendum est ut  
datis,*

*datis, non ut innatis, ut alterius, non nostri*; As hee that confesseth that hee hath that which he hath not, is rash: so he that denieth that he hath, what he enjoyeth, is unthankfull; therefore we must use what we have, as things given us, not as things springing from our selves, as things that are anothers, and not our own.

The first  
Comman.

2. Contentation, when wee rest in the gifts to God, and are satisfied with that which we have, *Psa. 16. 6.*

3. Annunciation, to tell it to others what God hath done for us, *Psa. 66. 14.* in the Congregation, *Psa. 111. 1.* yea to all Nations, *Psa. 56. 5.* yea to all posterity, *Psa. 22. 31.* not to keep close the graces of God.

4. Exhortation to others to do the like, *Psa. 95. 1.* and if there were no men, wee should call upon the creatures to praise God, *Psa. 148.*

Thanks is never truly given to God, but there is a better thing received; as Bernard saith, *Ascensus gratiarum est descensus gratia*; Upon the ascending of thanks, followeth a descending of grace: and grace failes when our thanks faile.

The

The first  
Commandment,

The excellency of Thanksgiving is well to be considered. *Chrysostome* asking the question, why *David* was calleth a man after Gods own heart? *Ans<sup>w</sup>*. Because *David* saw thanksgiving most of all pleased God; and therefore used it most of all: He esteemed Prayer as an excellent thing, *Psa.* 55.7. and appointed certaine howres thereunto, yet he preferred the praying of God above all, and therefore used it seven times a day. And for this cause the Christian Church, and innumerable Angels, yea all the Creatures in Heaven, Earth, and Sea sang prayſes, ſaying, *Prayſe, and honor, and glory, and power bee unto him that ſitteth on the Throne, and unto the Lambe for ever more, Apoc.* 5. 11, &c. Hence *David* counted his tongue exerciſed in the prayſes of God, the beſt member which hee had; therefore in the Church of God every man ſhould ſpeak of his prayſe. And this was the reaſon why the Fathers ended with a doxology *Now to Jeſus Chriſt with the Father and Holy Ghoſt, be given all honor, praiſe, glory, &c. for ever more.*

But

But to speak a little more concerning that question, *quare non omnia omnia accipit que petit?* for the matter of our petitions. The first Comman.

*Right invocation must be,*

1. *Animata*, our hearts set upon it, therefore it is that *David* chargeth his soule to praise the Lord: our prayers must be with understanding, or else they are without life; therefore saith *Paul*, *I will pray with the spirit and with the understanding also*, 1 *Corinth.* 14.15.

2. Our Prayer must be constant, not like the waves of the Sea; but seeing prayer is *Interpres Spei*, and *abbreviarium Fidei*, the Interpreter of our hope, and the brief summe of our Faith: Therefore it must be as an Anchor to take fast hold, not wavering or slippery, *7am.* 1.6. *Psa.* 145.18.

3. With humility, or else it is no prayer: a forme whereof wee have, *Dan.* 9.18.

4. We must not make absurd prayers, *Orationes sine ratione*; Orizons without



The first without reason: namely, when we do  
 Comman. *accedere pro pace, sine pro remissione pec-*  
*catorum, & ipsi peccata retinemus*, as  
*Tertullian* faith, pray for peace, and re-  
 mission of our sins, and yet persist in  
 our sins. How can we say to God, for-  
 give me, and to our brother, pay me?  
 We must give therefore if we will re-  
 ceive; and we must forgive, if we will  
 have forgivenesse, *Prov. 21.13. Math.*  
*11.25.*

5. We must not set dayes to God,  
 wherein if we be not heard, wee will  
 leave Prayer and God too: but wee  
 must pray continually, without fain-  
 ting, *1 Thes. 5.17. Luk. 18.1.*

### *Meanes to Prayer.*

Prayer is the meanes of all other  
 graces; therefore it hath no meanes,  
 yet helps it hath.

1. To consider our own imperfe-  
 ctions: to have as it were a table of  
 our wants.

2. To consider Gods benefits, to  
 have a register of them.

*David* made a diligent search after  
 Gods

Gods benefits, even the least of them ; The first  
 And his course was first to give thanks Comman.  
 for new benefits, *Psa. 40. 13.* If there  
 were no new then blessed he God for  
 his old loving kindnesse, *Psa. 139.* Hee  
 thanks God for taking him from his  
 mothers womb : If thus wee would  
 recount Gods goodnesse to us, wee  
 should never have any idle time, so  
 great are his mercies, so many first  
 and last, least and most are his blessings  
 upon us.

3. Fasting, which is as it were the  
 wings of Prayer. As *Augustine* saith,  
*Jejunium Orationis robur ;* Fasting  
 addes strength to Prayer ; *Oratio vis*  
*jejunii* , Prayer gives strength to  
 fasting.

4. To desire other mens prayers to  
 help us, as one saith, *si oratio tua fulmen*  
*fit, ascendat ad cœlum sola & per se ; si*  
*non fit grando inter imbrem ;* If thy  
 prayer be as a thunder-bolt, let it bee  
 sent up to Heaven alone, and by it selfe ;  
 if not, let it be as haile amidst drops of  
 raine, that is, assume the prayers of the  
 godly.

Signes of thankfulness are to have  
 the

The first  
Comman.

the Soule satisfied as with marrow and fatnesse, *Psa. 63. 5.* To have a care of Gods glory, *Psa. 6. 8.* And a care to please God for his benefits, *Psa. 54.* For the joy of the benefit received must not take away our care to be thankfull. We shew our readinesse to this duty, when we provoke others to it. Come, let us rejoyce, *Psa. 34. 15.* Yea to call all creatures to praise God, *Psa. 148.* as *David* did.

After the obtaining of that which we pray for, followeth *Love*; and whereas we said before, that to have a thing, was first to know it, and then to esteeme it; this esteeming doth properly appertain to *Love*.

*Love is*

1. *Concupiscentie*, of Concupiscence, when wee love to the end to receive some good thing of him whom we love, called *Amor mercenarius*, mercenary love.

2. *Benevolentia*, of good will without respect of any good looked for, called *gratuitas*, a free Love.

Others

The first  
Comman.

*Others divide Love to be,*

1. *Quoniam*, because he hath heard our voyce:

2. *Tamet si*, though he kill us, *Job.*

We may also distinguish Love, as if we should be said 3 Meats. to love our Friends.

In the one we love our own good; *Quod cupimus*, which we have a desire unto.

In the other to do them good, *Quibus benevolumus*, to whom we wish well.

The Apostle saith, *1 Cor. 13. 46.* That is not first which is spirituall, but that which is carnall. Which *Augustine*, *Basil*, *Ambrose*, and *Bernard* refer to Faith and Love: shewing that *Cesars* vertues were in greater accompt than *Catoes*; *Cesars* being courtesie, affability, clemency, liberality, &c. *Catoes* constancy, faithfulness, justice, &c. because these reached not to the commodity of others, as the former did. That which is naturall will bee first. *Concupiscentia*, a concupiscence, before it be *Cupiditas*, a desire.

I

And

1. Com.

And because *nemo repente fit summus*, no man presently commeth to the highest pitch of love, we must take this *Amor mercenarius*, mercenary Love, as the introduction and meane, whereby to attaine to the other, which is *gratuitus*, a free Love.

Love is the greatest Faith.  
Virtue, even above Hope.

1. In breadth, for Faith and Hope are within the bounds of mans person, but Love is to God himselfe, and from him to our friends, yea our enemies, *Beatus qui amat te, & amicos in te, & inimicos propter te*, Blessed is he, who loveth thee and thy friends in thee, and thine enemies for thy sake, *saith & gustator*.

2. In length, where the other end with life, love is after this life, even in Heaven.

And whereas Faith and Hope are in us, but not in God at all; Love is in God, yea, he loved us first, as Bernard saith, *Nescio quid amore magis, deduxit Deum de Caelo, hominem in uxorem de Caelum, Deum homini pacavit, hominem Deo reconciliavit*: I know not what

what is greater than love, it brought God from Heaven, it elevates man to Heaven, it appeased Gods anger towards man, it reconciled man to God.

And then seeing *Amor*, Love is the *Radice* attractive of Love; and God hath loved us first; great cause have we to love God again, who hath loved us.

*Prius*, first, *John 4:19*. *Dicitur* qui amorem non recipit, Hee is hard hearted, who requites not Love with Love.

2. *Tantus*, so great, as *Augustine*, *non licet sonari exprimere quantum*; we may not attempt to expresse how great he is.

3. *Tantillo*, as small as could be; given before we were, *Rom. 9:11*.

4. *Tales*, so ill conditioned, *Rom. 7:10*. when we were enemies.

5. *Tantum*, so highly, as we may see in God.

1. The father, his *tantum*, so much love, *John 3:16*. *sic*, so greatly, that he spared not his own Son.

2. The Son, his *tantum*, so much love;

1. Com. 1 content to leave Heaven and to come down and suffer; i. never H. more. LoD

1. Ignominy, *Math. 7. 63.*

2. Poverty, *Luc. 9. 58.*

3. Sicknesse, *F. say 53. 45.*

4. Hatred, *John 5. 18.*

5. Death it selfe, *John 15. 13.* And

all for our sakes, for the love he

bore us.

3. The holy Ghost, his *cantum*, so much love, as to come, and dwell with us, when Christ left us, *Rom. 8. 9.*

So that we may say, *What could God do more?*

6. *Gratis*, *P. sa. 16. 2.* he can receive nothing of us but love; *nihil autem decentius quā ut amor amore compensetur*: nothing doth more beseem us, than to returne love for love.

Quest.

Now how much should wee love God again?

Ans. w.

Bernard answereth this question; *Quia fecisti me, ideo me tibi debeo; nunc autem cum renovasti, quantum? Di-* Et me fecisti, sed renovasti multis diebus, factis, passis: because thou hast made me, therefore I owe my selfe to thee: but now seeing that thou hast made



made me anew, what do I owe thee? 1. Com-  
thou madest me with a word, but thou  
hast made me anew with many words,  
deeds, sufferings.

And with the second making there  
came the gift of God himselfe. *Nisi  
dedisset se pro te, non reddidisset te tibi :*  
*Si me solum mihi reddidisset, potui me illi  
denno ; at cum se mihi, quid illi reddam?*  
Had not Christ given himselfe for thee,  
he had not restored thy selfe to thy  
selfe : Had he restored my selfe only to  
my selfe, I could have given my selfe to  
him again ; but when as he hath given  
himselfe unto me, what shall I returne  
to him again. Yet that which follow-  
eth is our comfort, *Etenim se non pos-  
sim, quantum debeo amare, ultra quod  
possim, si possim, velim ; & si minus  
redde, quia minor sum, quia tamen tota  
anima diligo, nihil deest.* Surely if I can  
not love him, so much as I ought, I  
would go farther than I can, if I could,  
and if I returne lesse to him, because I  
am lesse, yet because I love him with  
my whole heart, there is nothing de-  
fective. And so this we must labour to  
attaine unto, to love him with all

Cont. our heart, and all our soule.

Our love to God may be examined by this, whether we be *contenti Lege Domini*; for *qui Regem amat, Legem amat*; content with Gods Law: for he that loveth the King, loveth the Law; and so it is with God and his Law.

The contra- } *Amor mundi*, the love  
ry to this is } of the World!  
                  } *Amor sui*, the love of a  
                  } mans selfe.

*Advances of Love.*

Amongst many, one meanes to make us love God is the consideration of the profit we shall reape by it, he hath given his Son for a price, his Spirit for a pledge, and he reserveth himselfe for a reward; *Dedit filium pretium pro nobis, Spiritum sanctum restem, & seipsum pro nobis servat daturus coronam.* He gave his Son a price to purchase us; the holy Ghost a witnesse, testifying his truth to us; and hee hath reserved himselfe for us, when he will give us the Crown of glory.

*Signis*

## Signes of Love.

The first  
Comman.

1. To think of God with a deep thought, a long thought, and an often thought, *cogitatione profunda, continuata, crebra*, for *Matth. 6. 21. Ubi thesaurus, ibi animus*; where the treasure is, there will the heart be also.

2. To esteeme well of the pledges of Gods love, the Word and Sacraments.

3. *Ubi Amor, ibi oculus*; where the love is placed, there will the eye be; as *Esaus* eye was on the pottage, *Gen. 25. 31.*

4. A griefe for Gods absence from us, *Psa. 130. 5.*

5. Not to think the time long that we serve him, as *Jacob* because he loved *Rachel*, thought 7 yeares a short time, *Gen. 29. 30.*

6. To be affraid to lose him. *Quod cupis habere, times perdere; cuiusque cupis conjungi, ab eo times separari.* That which thou desirest to have, thou art affraid to lose; to whom soever thou desirest to be united, thou wilt feare to be separated from him.

1. Com.

7. To be grieved when we thinke we have lost him, and feele not our former comfort.

8. To have a care to recover Gods love again, *Psa. 132. 4.*

9. If we can be content to love God so much the more, if all men beside our selves should hate him, as *Psal. 119.*

127.

10. If neither water can quench it, nor fire consume it, but we can forgo all for it.

Now the two } Obedience.  
effects of love are } Patience.

Of Obedience *Gregory* saith, *probatio dilectionis est exhibitio operis.* The prooffe of our love is seene by the promptnesse of our good works. Obedience then as the active, and Patience as the passive, do both depend upon Love.

Love between equals is called *amicitia*, friendship, but where one party is superior, *reverentia*, reverence, or rather *observantia*, observance, the naturall act whereof is obedience.

And though Christ be our friend and  
our

our brother, yet the Apostles call themselves his servants, and *Rom. 6.16.* Whom yee obey his servants ye are.

The first  
Comman.

In the Lords Prayer in the first petition, we desire to glorifie Gods Name: and that is by the Kingdome of God comming, and that commeth by doing his Will, which is obedience.

*Nihil facit bonos vel malos mores, sed boni vel mali amores*: Nothing maketh our carriage good or evill, but our good or evill love, *Augustine.*

The causes of all evill, and of the want of obediēce are these,

*Amor malè inflāmans*, Love inflaming to evill.  
*Timor malè humilians*, Feare dejecting us to evill.

That our obedience may bee true, there must be *idem velle*, and *idem nolle*, a willing and nilling the same, betwixt God and us: suffering all our actions, and all our wils to be ruled and directed by Gods Will.

Though sacrifice be acceptable unto God, yet obedience is better than sacrifice.

1. In obedience *offeritur propria voluntas,*

Com.  
1. 1. 1. 1. 1. 1.

*homo*, Our own will is offered : that which is our own, as it is dearer to us, so it is better accepted of God ; but in sacrifice we offer strange flesh, and not our own.

2. In Obedience we offer up our selves a living sacrifice ; in the other, dead flesh of slain beasts.

3. In sacrifice the things may be our own, but in obedience we offer our selves ; and *Obedientia non potest plus dare quam dedit, dedit enim se* : Obedience cannot give more than it hath given, for it gave it selfe.

4. Obedience is *juge sacrificium*, a dayly sacrifice ; a perpetuall mortifying of the Will, Reason and Members, *vid.* whereas sacrifices are consumed in an houre.

Obedience is a compound word of *ob* and *audio* ; and the rule of compounds, is *in compositis & copulativis utrumque faciendum* : In compounds and copulatives both parts must con-  
curre.

We have great reason to heare him, because he heareth us ; neither can we heare a better Counsellor. And if wee  
heare

heare not him, we shall heare a worse. The 5th  
for *Oves qui non audiunt Pastorem, in-* Command  
*cidunt in Lupos*: They that will not  
follow the Shepherd to the pastures,  
shall follow the Butcher to the Sham-  
bles. And the next thing in obedience  
is to keep that we heare,

*The degrees of Disobedience are,*

1. *Negligentia ubique culpabilis,*  
*Math. 22.12.* Negligence is every  
where culpable.

2. *Contemptus ubique dammabilis,*  
*Luk. 14.18.* Contempt is every where  
dammable.

*Signes of Obedience.*

1. If we obey in Gods Law, as well  
that point which the Princes Law  
doth not take hold of, as that which it  
doth; as namely the third and fourth  
Commandements.

2. If in those things wherein God  
seemeth to strive with Nature, we fol-  
low God, and prefer him before our  
Parents, our brethren and kindred, as  
*Abram* did.

The second proper effect of Love is

PA-



The first Comman. **Patience.** 1 Cor. 13. 4. It is a fruit of Love.

A Heathen man said, *Non amo quemquam, nisi offendam*: I love not any man, unlesse I offend him. For so I shall know whether he love me or no, by his forbearing of me. And *Augustine* saith, *qui desinit sustinere, desinit amare*. He that ceaseth to beare with me, ceaseth to love me.

*Durum pati*, It is a difficult matter to suffer, for evill is the object to Patience, so that Patience is never *propter se, sed propter magis bonum*; for it self, but for a greater good. And this is the reason of Christianity, that wee suffer wrong, and forbear a little pleasure here on Earth, that we may have greater joy in Heaven, So that *ardor desideriorum facit tolerantiam maiorum*; vehemency of desire makes us patient of evill.

We offend against Patience, when we are ignorant of the originall of affliction, and consider not the cause from whence it comineth, and so separate God from being the Author thereof. And

I. If

1. If the Affliction be within us, The first we take unto our selves *terrenas consolationes*, earthly comforts; our pleasures and our friends, and so labour to drive it away.

2. If the Affliction be without, ascribe it *humori natura*, *non rationi Gratia*, to the course of Nature, not to the course of Gods grace; then wee think we have injury, and so look not to God that is the smiter, but unto man, that is but Gods rod.

*Meanes to Patience.*

1. To consider that we suffer justly, we deserve it, *Luk. 23. 41.*

2. As it is just, so it is of Faith in regard of the promise, *Psa. 89. 33, & 34.* that his mercy shall never be taken away.

3. To consider, that continuall prosperity in temporall things is not always a signe of Gods favour, but rather the contrary.

4. Seeing thou canst not helpe it, make a vertue of necessity, *Acts 9. 5.* it is hard kicking against the pricks: therefore do it willingly, and suffer patiently.

A.

The first  
Comm. in.

A great meane to Patience is to consider the cause of Affliction, both the beginning and the end.

*For the beginning of Affliction*

It is from God, who is indeed not only the Sovereigne good, but the Author, Originall, and Fountaine of all good; from whom it is as impossible that any evill should be derived, as for himselfe to be evill. Gods smiting us, is good and healthfull for us; hee abhorres to hurt and to be hurt; for he is an only and soveraign power doing us good.

Those that do not consider this, are like *Simon of Syren* that caried the crosse and was not crucified on it, and such men if their afflictions be within them they take *Terrenas consolationes*, earthly consolations to drive them away; if they bee without them; they judge them *ex aliorum facto*, by others deeds to be injuries; and so *omittentes Deum percussorum homines baculo petunt*, passing by God who smiteth them, they fall upon men with their weapons who are but Gods instruments.

Whereas

Whereas they should consider that The first  
Commandment  
Gods punishments are of two sorts :  
Some mere punishments which befall  
plainly without the concurrence of  
mans intention or hand, as famine,  
dearth, earthquake, the earths barren-  
nesse, inundations, diseases, death. In  
all these there is nothing impure, be-  
cause they flow from a most pure  
fountain : other punishments are of  
a mixt nature because they are inflicted  
by using men as his instruments : such  
are tyranny, wars, oppressions, slaugh-  
ters, in these there is something im-  
pure, because they flow and streame  
along through the impure channell of  
humane affection.

But is there any injustice in the exe- Quest.  
cution hereof?

In regard of men there is often in- Answ.  
justice, but in regard of God never  
any.

The Instruments are oftentimes as  
the Sabeans were against *Job*: looke  
therefore to the Author, not to the A-  
ctor, as *David* did when *Shemei* railed  
on him, *Sam. 16*. neither must we cu-  
riously enquire, why God useth the  
wicked

The first wicked, to punish the godly : *Consi-*  
 Comm.an. *lia enim Dei miranda sunt, non rimanda, cui uni licet quod libet, & nihil libet nisi quod licet* : Gods counsels are to be admired not questioned : because he alone can do what he pleaseth and he lists to nothing, but what is best.

Princes deale by inferiour Magistrates, Magistrates have their executioners; Parents sometimes punish by their servants : Why may not God do the like, and when he pleaseth, to punish by his own hand; and when it seemeth good to him to punish by the hand of some other: *Nebuchadnezzar* is called Gods servant.

If an angry servant have a mischievous bent, its no matter; for thy part let him alone and look to the mind of him that sets him on work; for thy Father, who bids him smite thee, stands by : so that the servant shall not multiply one strip more than thy fathers prescription gives way to.

The Devill also God sometimes useth to afflict his children, but he is bound within certaine limits, *Job i.*  
 what.

what point of wisdom is greater : *Com.* than to draw good out of evil, and to turne destruction into salvation ; now the power of God doth especially demonstrate it selfe, because it not only doth overcome his enemies, but doth also draw them to him, and to his tents and party : that they war for him. Which thing fals out dayly, when Gods Will is done upon evil men, though it be by evil men : when those things which ill men do against his Will, he so moderates, that yet they be not done besides his Will.

*Now for the ends of Afflictions  
they are three.*

1. To exercise good men.
2. To chastise such as have slipt.
3. To punish wicked men.

To exercise the good, and this very profitable, both to confirme themselves and others, and also to try and prove them.

To confirme themselves, the Seaman is taught by a tempest, the Soldier by dangerous enterprises, and a Faithfull man by Afflictions.

Trees

2. Com Trees shaken by the winds take deeper root; and good men assaulted by the waves of Affliction, stick closer to vertue.

To confirme others also, the courage and patience of good men in affliction is as it were a torch light to this darke world; and they call others by their examples, as it were chalke out their way, where they should go. *Paul* was killed by *Nero*, but the Axe which kild him, animates and secures us boldly to dye for the Truth.

To conclude so many select injuriously and violently smitten and slain by the streames of their blood, embolden us to persist firme and constant. Now all these things would be buried in obscurity, without the bright shining of affliction.

To try and prove them also, how could any man be assured of his firmnesse? it was therefore a noble speech of *Demetrius*; No man seemes to me more unhappy than he, who never felt adversity.

Secondly, to chastise and correct those that are fallen.

Affli



Affliction is to us as a whip when we have sinned, as a bridle before we sin, to keep us from it; so that as the *Persians*, when they would punish a Noble man, tooke his garments, and smot them, as the man himselfe: so God our father in all our castigations, toucheth not us, but our body, riches, lands, and outward estate.

Chastisement also is a bridle, which God opportuncy puts into our mouths when he sees us about to sin, as provident Physicians sometimes let thee bloud, not because thou art sick, but lest thou shouldst be sick: So God by calamities takes those things from us, which would be the fuel and bellows kindling vice in us, for he knows the nature and bent of all men which hee hath made.

Thirdly, to punish the wicked, Punishment doth properly pertaine to evill men, yet is not evill, but good, if you look unto God; the Law of whose Justice, requires that mens sins should either be amended, or take quite away.

Now chastisement takes away those which can be washed off, those which can-

1 Com. cannot, punishment takes away.

Secondly, if you regard men, whose society cannot stand, if violent and wicked natured men shall slip away unpunished.

Thirdly, if you regard the wicked men themselves running headlong into vice and mischief, they cannot be drawn therefrom without cutting off. Therefore Gods pleasure is to take them away, lest they should ever sinne.

Fourthly, In respect of Justice, for all punishment is good, and all impunity is evill.

*And thus much of the first point.*

*That we must have a God.*

*There remaine yet two points.*

1. To have him for our God, (which is) Religion.

2. To have him alone, (which is) Sincerity.

And out of the words (*Before me*) Integrity.

And out of the word (*shalt*) perseverance.

Our affection is evermore bent to some

some Religion; either an Idoll, 1 Cor. 8.7. or the World, 2 Corinth. 4.4. or our Belly, Phil. 3. 19. or Money, Ephes. 5.5. all these dishonour the true God. And therefore it is not enough to have a god, but we must have a true God.

The first  
Comman.

*In Religion there are three usuall  
errorrs.*

1. When we never seek more; but in this I was borne, and in this will I dye; and so Religion findeth us, and not wee it.

2. When we take unto our selves a Religion upon some offence, and stubbornesse to bee revenged of some injury.

3. When Religion is upon a sudden found out, and as it were stumbled upon without either ordinary study, or ordinary time.

But if a man be borne in time of true Religion, what need then any more search? *Quest.*

I say, yet he must *probare*, try and examine it, whether it be true or no, which is proportionable to the seeking of it. *Answ.*

*We*

The first  
Comman.

*We must seeke it therefore, and that*

1. Before all other things, *Math. 6. 3.* first of all, for it sanctifieth all other things; wee must seeke the Lord while he is neare, *Isa. 55. 6.* lest while we are seeking other things he be gone farther off.

2. With our whole heart, after a serious, and earnest, and hearty manner *Deut. 4. 29. Jer. 29. 12.*

Having sought Religion, and found it, wee must rest in it, *1 Tim. 6. 3.* and make it our girdle, *Ephe. 2. 10.*

*Contrary to this resting in true Religion are*

1. Schisme in things indifferent.
2. Heresie in great matters.
3. Apostacy, denying and falling from all.

*Meanes to true Religion.*

1. Reading the Scriptures, *Act. 8. 28*  
*Eunuch.*
2. Prayer, Almes and Fasting, *Act. 10. 10. Cornelius.*
3. To

3. To increase our small knowledge, *The first*  
*Act. 18. 24. Apollas. Comman.*

*Signes of true Religion.*

*Augustine in his Book de Civitate Dei, mentioneth 4.*

1. The antiquity.
2. The purging of the soule.
3. The small beginning.
4. The examples of vertue.

*Thus much of Religion.*

*Sincerity is to have God alone for our God; commanded in those words, Math. 4. 10. With all thy heart, with all thy soule: So expounding that word (only) Deut. 6. 17. for he will not give his glory to another.*

*Our worship of God must be sincere.*

1. In respect of the matter, that it be not corrupt, not mingled with falsehood.

2. In respect of the quality or affection, that be not lukewarme, halfe hot, halfe cold, *Rev. 3. 16. like to them, Esay 3. 16. and Esay 28. 16 to whom all things are alike. Double hearted, Jer. 8. 8.*

*Now*

The first  
Comman.

Now for Integrity.  
Before mee.

This Commandement is by the addition distinguished from the other three, that follow: the other concerning Gods outward worship, this inward.

The Lord fashioned the eye, *Psa.* 94. yea, he framed the spirit, *Zach.* 12. and therefore seeth more than the eye or spirit; yea, more in us than we do our selves: and therefore though *Bonum coram homine*, fit bonum apparens, what is good before man, be an apparent good, yet if it be *revera bonum*, good indeed, it must needs be *bonum coram Deo*, good before God, or in his sight.

God must have not only the outward, but the inward man, the heart, the inward parts, *Psa.* 51. 6. and in this respect the Kingdome of heaven is said to be within us, *Luk.* 17. 21.

God requireth the heart, because from the heart cometh life, and all the faculties of soule and body; and without it all the parts are dead.

*Job* 3. 2. *integer & rectus*, straight

and

and sound, are joyned together; so we must have these two properties, wee must be *recti*, straight, not crooked; and *integri*, sound; not hollow, for so is a good work comely both within, and without, *Exod. 11. 25.*

The first  
Command.

### Meanes to Integrity.

1. To set God before our eyes continually.
2. To think upon Judgement, and our accompt.
3. To consider that eye-service is nothing pleasing to God, *Eph. 6. 6.*
4. To consider how Christ gave his heart bloud for us. Therefore *Bernard* saith, *Iuste cor nostrum vendicat, qui suum pro nobis dedit*; He justly challengeth our heart, who gave his heart for us.

### Signes of Integrity.

1. If we be not *conscii mali*, guilty of evill to our selves, and so feare not what men can do unto us, *1 Cor. 4. 3.*
2. If we continue our strength, and stedfast mind under the Crosse, as *Ezekiah* did, *2 King. 20. 3.*

K

3. If



The first  
Comman,

3. If the hatred of sin begin in our  
selves, *Rom. 7. 24.*

If we can truly say the two last verses of the 139. Psalme, *Try me O God, and know my heart, prove me, and know my thoughts, and consider if there be any way of wickednesse in me. Or a milder tryall, Psa. 7. 3. If there be any wickednesse in my hands. Or at least, Psa. 4. 4. let us examine our own hearts upon our beds.*

### Now for Perseverance.

The answer to *Non habebis*, Thou shalt have no other gods, is not *non habeo*, I have no other, but *non habebo*, I will have no other.

These verbes of time, *sum, sum, ero*, may all work in us a feare to see, what we have beene, what we are, and what we shall bee : especially because we know not whether God will forsake us or not.

Perseverance is distinguished from Patience, in that the object of patience is *tristitia Crucis*, the sorrow of bearing the crosse, and the object of perseverance is *Tedium diuturnitatis*; the tediousness of long delay. Here

*Here are condemned.*

The first  
Comman.

1. Those that persevere, and continue in an evill thing, *Esa. 5. 11. Prov. 24. 26.*

2. Those that do at once fall quite away, or if not, yet are wavering and unstedfast, as *Pharaoh* was.

*Meanes to Perseverance.*

1. As in Patience: to prepare our selves against our enemies, *Iosh. 1.*

2. To set much by Religion; for if we set little by it, we shall not continue.

3. To desire not to run in vaine.

4. To consider the continuance of the reward, which shall last for ever.

*Signes of Perseverance.*

1. Not to look back but forward. *Nunquam dicere, sufficit: for cum desinis esse melior, incipis esse deterior:* never to say, tis enough, for when you cease to be better, you begin to be worse: as they that row against the streame, if they hold still are carried backward.

2. That which is, *Rev.2.19.* if our last fruit be more than our first, and if we grow from strength to strength, *Psa.84.7.Phi.1.9.*

*Thus much of the first Commandement.*



## THE SECOND Commandement.

**I**T teacheth the manner of Gods outward worship, and hath in it two things :

1. The precept it selfe ; *Thou shalt not make to thy selfe any graven Image,&c.*

2. The reason of the precept ; *For I am a Iealous God, and visit the sins of the Fathers, &c.* So Princes after that they have set down the things which they command in their Lawes and

Sta

Statutes, adde presently *Qui secus fa-* 2. Com.  
*xit punietur*, Hee that transgresseth  
 what here is commanded shall under-  
 go condigne punishment. And there-  
 by declare, how he shall be corrected  
 by Law, who would not be directed  
 by the Law.

*The precept prescribeth two things:*

1. That for his honour in outward  
 worship he will have *modum à se pre-*  
*scriptum*; the manner prescribed by  
 God.

2. He will have *reverentiam exhi-*  
*bitam*, reverence yeilded to that  
 manner.

The generall thing here forbidden,  
 is the not making of Images: but a  
 further thing is set down, Col. 2. 23.  
 invented worship, for (to make) in this  
 place signifieth to invent.

By the fault here expressed and for-  
 bidden, we must understand all sins of  
 like nature. For so by a Synecdoche in  
 other Commandements, under one  
 grosse sin expressly forbidden, the rest  
 of inferiour or equall impiety are for-  
 bidden. So that *εὐσεβεία*, wil-

2. Com. worship, *Col. 2. 23.* is forbidden. Man must not think himselfe so wise, to devise a worship for God, nor must he be so humble, as to bow down to any representation of God. This honor is only due to one Lord God.

Against the use of Images, we have first Gods expresse Command: *Thou shalt not make to thy selfe; &c.*

2. We have *Moses* his Commentary on this Commandement, *Deut. 4. 13, 14, 15.* In the Mount no object was presented to their senses, but *only a voyce was heard.*

3. We have the interpretation of Christ, *God must be worshipped in Spirit*: He is a Spirit and cannot bee expressed by an Image; *God must bee worshipped in Truth*, but an Image is (at the best) a counterfeite representation of the *Truth*, and not truth it self. Hence it is that the *Truth* is opposed to feined worship, *John 4. 33.*

God saith, *Thou shalt not make to thy selfe*, so then, though God the Law maker appointed the representation of *Cherubins*, and of the *Brasen Serpent*: yet may not man presume to devise the like

like: He must take such resemblances <sup>2. Com.</sup> as God himselfe gave him, and not of his own invention propound any: Except God have said to him as to *Moses*; These and these representations shalt thou make.

The generall thing here commanded, is that wee should worship God, after the order that he hath prescribed, *Heb. 8. 5. Exod. 25. 40.*

For as *Chrysostome* saith, *non est honor, sed dedecus, si vel contra vel prater mandatum fiat*: It is not honour but dishonour, if it be done either against or besides Gods Command.

This that is here commanded we expresse, as *Acts 3. 22.* by hearing of that one Prophet, namely Christ, not adding or detracting any thing, *Deut. 12. 32.* not altering any thing, *Ier. 2. 11.* nor leaving any thing undone, *Deut. 5. 32.*

Herein we have } 1. The Eternall  
to consider, } Substance.  
                              } 2. The Cere-  
                              } mony.

## 2. Com.

*The Eternall substance standeth  
in foure things.*

1. Preaching the Word which we see hath been always used, *1 Pet. 3.19.* before the Flood, *Noah, Acts 15.2.* In *Moses* time, *Dent. 33.10.* In the Prophets time, *Esay 61.1. Nehem.8.4. Luke 4.16. Mark.16.21. 1 Cor. 1.21.*

2. Invocation, called the calves of our lips : which is,

1. Petition, *Gen. 4.26. Gen. 20.7. Exod.8.8.* this was at the beginning of battell, *Numb.10.35. Rise up, O Lord,* and at the ceasing of the battell, *Return O Lord, 1 King. 8.22. Salomons prayer,* and *Luke 11.13. Christs.*

2. Thanksgiving commanded, *Dent. 31.19. Gen. 24.27.* practised : so also *Exod.15.1. Psa.95.2 Chron.7.6. Ezra. 3.10. Math. 26.30. Ephes. 6.18. Col. 3.16.*

3. Sacraments, *Gen.15.2. Exod.12. Math.28.19.* Baptisme, *Math.26.26* the Supper.

4. Discipline, commanded, *Math. 18.18. John 20.22.* executed, *Acts*



5.4. by *Peter*. 1 *Cor.* 5:3, by *Paul*. 2. *Gom.*  
Rules for it, 1 *Tim.* 5.

*Thus much of the Eternall substance.*

*For the Ceremony, wee have  
foure things.*

1. That the Ceremonies bee not many, and those necessary, *Act.* 15. 20.

2. That the Ceremony be to edifie, not to pull down that which the substance setteth up, 1 *Cor.* 14. 26. *Gal.* 2. 18. and this is against Prayer in an unknown tongue, 1 *Cor.* 14. 4.

3. That it be for order, 1 *Cor.* 14. 20 and 32.

4. That it be for decency, 1 *Corinth.* 12. 13.

*Meanes to performe this Commandement.*

1. To keep *Volumen utriusque fœderis*, the Volume of both Covenants, *Josh.* 1. 8. *Legends*, by reading Gods book, not the Legend and Scholasticall fancies, but to keep the *depositum*, that which is intrusted to us, 1 *Tim.* 6. 20.

2. Com. without adding or detracting.  
 2. That we keep it without spot,  
 2 *Cor.* 2. 17. 1 *Tim.* 6. 14. for one spot  
 will marre all, 1 *Cor.* 5. 6. we must take  
 heed that *Uriahs* altar creep not neare  
 the Lords Altar, 2 *King.* 16. 14.

*Signes hereof are.*

When we say or prove nothing in  
 matter of Religion but in this manner,

1. As the Prophets did, *Dictum Je-*  
*hova*, the Word of the Lord.

2. As Christ, *Math.* 22. 32. by a Syl-  
 logisme.

3. As the Apostle, 1 *Cor.* 11. 23.  
 that which we have received from the  
 Lord.

Now whereas to *Non facies*, *Thou*  
*shalt not do it*, it might be said, *Non fa-*  
*cio, sed factum reperio*, ; I do it not, but  
 I find it done: it is therefore added,  
*Thou shalt not bow down to them*, by  
 whomsoever they be made, *Thou shalt*  
*not worship them*.

Whether God will be worshipped  
 with Images or no, all the stirre bet-  
 weene the Papists and us, is about  
*εικων* & *ειδωλον*, but the word in the  
 Original

Originall is more than both these **1. Com.**  
 which cannot be well expressed, ei-  
 ther in Greek or Latin, and signifieth  
 any kind of conception or imagination  
 which may arise.

*The kinds of Images were,*

- Usually these, {
1. *Sculptile*, a thing  
graven.
  2. *Fusile*, a thing  
cast.
  3. *Ex utrisq; confla-  
tum*, one made of both.

To take away all Images, God made  
 sure work by forbidding all manner of  
 likenesse in Heaven, Earth, Waters.

In Heaven; then not of the Deity,  
*E/ay* 40.16. In defence whereof the  
 Papists now are almost weary.

Nor of Angels; forbidden for spe-  
 ciall reason, because the Philosophers  
 worshiped their *Intelligentias*.

Nor of Mens soules, nor of the Sun,  
 which they called the Queene of  
 Heaven; because in Hebrew it was  
 in the feminine gender, *Jer.* 44.17.

Nor of the Stars: *Acts* 7.43. as *Mo-  
 loch*

2. Com. *Iacob* the Starre of *Saturne* was worshipped.

In Earth, the Images of Men, Women, Serpents, Dragons, Wormes, Plants, &c.

In the Water, the Images of Syren, water Snakes, Fishes, &c. and generally against all Images.

1. The Israelites heard only a voyce, but a voyce cannot bee painted, *Deut.* 12. 13, 14.

2. The nature of Faith is not to see what it beleeveeth.

3. The true worship is spirituall, *Iohn* 4. 24.

*Quest.*

If all Images were forbidden, why then were the Cherubins?

*Ans.*

They were set in the Holy of Holies, where the people came not, and the Priest, but once a yeare.

And to shew the beginning and going on of Images, *Irenaeus*, who lived 200 yeares after Christ, and *Epiphanius* make mention of certaine heereicks, that had Images of Christ and his Apostles received from *Pilate*; Also of the Crosse, whereunto they attributed divers operations.

Also

Also *Epiphanius* sheweth that the *1. Com.*  
*Valentinians* had Images of the Virgin.  
 And *Augustine* sheweth that both  
 they and the *Manichees* had Images, in  
 policy to please the *Gentiles*.

Also divers for the love of their  
 friends departed, set markes on their  
 faces, and in other places, to remember  
 them: some had their Images ingra-  
 ven in a Ring, and from their Rings,  
 they grew to their Parlors, and so into  
 their Streets, then into the Church-  
 yards, and afterwards into Churches.

The Papists out of *Basil* alleadge  
 that the same honor is due to the ab-  
 stract, which is due to the patterne;  
 But we answer that *Basil's* meaning is  
 to prove that Christ is equall with  
 God: now if they can shew us any  
 such Image of God, as Christ is, we wil  
 worship it.

Also (say they) *Eusebius* mentioned *Object.*  
 that the *Gentiles* set up Christs Image  
 for the miracles that hee wrought on  
 the woman of *Syrôphœnicia*.

An absurd reason, the Heathen did *Answ.*  
 so, Ergo the Christians ought to do so.

To alleadge counterfeite Fathers, as

*Atha-*

2. Com *Athanasius, Damasus, &c.* of them, we will say no more but, *Noveris, oderis*, if thou hast known them, hate them.

Among the Councils, they only alledge the second Councell of *Nice*, at the which there were more unlearned and evill disposed men than ever at any. *Constantia* was there President, an heathen and unnaturall woman, who plucked out her sons eye, because hee loved not Images. This Councell is so absurd, that it hath more than the Papists would have it, viz. *Unam adorationem & unum honorem Dei & Imaginis*, One adoration, and one honor is of God and the Image.

Other Councils directly are against Images.

The Fathers also against them, as *Irenaeus, Clemens, Tertullian, Origen, Arnobius*, who calls them *Fabrorum opus*, the work of Smiths. *Lactantius, Ambrose, Hierome*, upon *Ezek. 6.4.* *Una est Imago, Christus Imago Dei*, there is but one Image, Christ the Image of God: *Epiphanius*, who rent down the Image of Christ, as he spied it

it upon a wall. Yet after these Fa- 2.Com.  
thers, about the 600 yeare Images got  
some hold, about the 700 yeare more :  
*Anno 800* very much.

*The Romanists leaving the originall  
of the Hebrew betake themselves to  
the Greek translation.*

They professe *προσκυνεῖν*, to fall  
down to, but not *λατρεῖν*, to worship  
with latria, because say they, *Math. 4.*  
*10. μόνον*, alone, is not joyned with  
*προσκυνεῖν*, but with *λατρεῖν*, so that  
we may *προσκυνεῖν* to Saints.

Objection  
of the Pa-  
pists.

But we say to this, that the Devill  
required no more of our Saviour Christ,  
but *προσκυνεῖν*, and therefore unlesse  
we make *προσκυνεῖν*, proper to God,  
Christs answer will not serve, nor bee  
sufficient.

*Answer.*

As for their distinction of *δουλεία*, ser-  
vice, & *λατρεία*, worship, though it hath  
been long in the Schooles, yet in none  
of the Fathers, but *Augustin*, of whom,  
though he were a Reverend man, we  
may say (as he saith of himselfe) he had  
no great knowledge in Greek or He-  
brew.

But



2. Com.

But to distinguish them aright indeed, Δεῦτα, is a servant of our owne, and ἡμισυς, is a hired servant, and so came *Latro* a hired Souldier of λούτρον, *Merces*, and by the abuse of their calling, came to that odious name, as it is now used.

And the 70 Interpreters used it here, because the Israelites should not be hired for money, to dresse and adorn the Images of the Heathen, as it was their use at that time.

Object.

But now the learneded sort seeing this distinction faile them, have found out another shift, *non colere, & adorare Imagines, sed Christum & Sanctos per Imagines*; Not to worship and adore Images, but Christ and the Saints by the Images.

Answ.

And this was the very allegation of the Heathen, *Non Idola sed numen aliquod cui Idolum edificatur*; Not the Idol, but some deity to whom the Idol was erected: *Lactantius de Orig. erroris cap. 2. Non simulachra sed Martem & Venerem per simulachra*, Not the Images, but *Mars* and *Venus* by the Images; saith *Chrysost. Hom. 18. in Epist. ad Eph.*

And

And indeed it was plainly the error <sup>2 Com.</sup> of the Israelites, they would not worship the Calfe, for they did not think it to be God, but by the Calfe they would worship God, the Calfe being used as a representation of God.

And here the Romans fly to a third *Object.* shift, which is, that the ignorant people must have something to help them to remember God.

But if the people must be put in mind, *Ans.* of what shall it be?

1. Not of the Deity, for they themselves are weary of that, and *Hosius* saith *cap. 66. in decalog.* such Images crept in, *dormientibus Pastoribus*, while the Pastors slept.

2. Not of Christ as God, for his attributes are infinite: and that were but to divide Christ, seeing his Deity cannot be painted, and so they fall into that *Anathema*, 1 *Ephes. Concil.*

3. Not of Christ as man, and now glorified; for as *Euseb.* saith to *Constantia*: his glory is now greater then it was upon the mount, when the Disciples could not look upon him.

4. Not as hee was man in the flesh, for

2. Comp. for that were to teach lies, *Abac. 2. 18* and it teacheth us to forget his passions which cannot be painted,

And if they will remember Saints by them, we see to them is denied *οὐκ ὀφείλουσιν*, *Rev. 22. 9.* and as *Augustine* saith well, *Si audirent Angelos, discerent ab illis, non adorare Angelos*; If they would be ruled by the Angels, they should learne of the Angels not to worship Angels; and we see *Coloss. 1. 8.* worshipping of Angels condemned.

Now let us see how we ought to be-  
have our selves in Gods worship.

1. As this Commandement is for Gods outward worship, so if it bee in our hearts, wee must bring it forth: *Bono debetur manifestatio*, tis requisite that what is good should be outwardly manifested: wee must not put our candle under a bushell; *Bonum lucis non est ponendum sub malo tenebrarum*, Light which is good must not bee put under the evill of darknesse.

2. *In copulativis utrumque facien- dum*, In duties conjoynd by a copulative both must be done; and *1 Cor. 6. 20*  
body

body and spirit : and the Devill knowing that God will be glorified in both, requireth of our Saviour the one, namely the bowing downe of the body, *Math. 4. 9.* because he knew, if God had not both, he would have neither of both.

3. In the Sanctuary, that is, in times and places of religious exercises *observa utrumque pedem*, look to both feet ; have a care of thy lowest members, much more of our eyes, cares, and hearts.

This outward wor- } *Signo*, in the  
ship of God is in } signe of it.  
                                  } *Facto*, in the  
                                  } doing it.

The signes of outward worship are two.

1. To empty our selves, and *deponere magnificentiam*, *Job 19. 6.* to take our crowns, or our glory, the best things that we have, and to cast it at his feet, *Rev. 4. 10.* *2 Sam. 6, 22. nudatio capitis*, uncovering the head ; *1 Cor. 11, 4.* for *pilio donari*, to have liberty to put on the hat, was a signe of honor, and peculiar to freemen.

2. Hu-

2. Com. 2. *Humiliari*, to make our selves neare the ground, to bow down: that which the Devill desired of Christ; and is a signe of Gods worship, 1 *Kin.* 19. 18. *Esay* 2.9. the contrary is plagued.

*The fact it selfe of worshipping hath two things:*

1. To be at command, *Math.* 8.9. to come, and to come willingly; for that *Nescio vos*, I know you not, which Christ shall pronounce in his Judgement, is either to them which never come to his house, and so hee knowes them not, or they come of ill will; and so heare of him, but know him not: we must come *maturè & quotidie*, in due time and dayly, *Proverbs.* 18:17. wait at his doore, *verse* 34.

2. To do his will, *Math.* 8.9. *Luc.* 17.8. and to do it first of all, as *Abrahams* servant, *Gen.* 24. 33. would not eate till he had done his masters businesse.

To apply these things to the point of Gods outward Worship; Prayer, Preaching, Sacraments and Disciplin;

we

we must have the forme of our beha- 2 Com-  
viour in them from our fathers the  
faithfull, 1 Sam. 10. 1 Pet. 3. 6. they  
never came together without bowing  
downe, neither ever departed without  
externall signes of reverence.

For their comming together 2 Chr.  
6. 12. it was with comming kneeling,  
worshipping and falling down to the  
ground.

For their departure, 2 Chron. 29. 29  
They bowed themselves and wor-  
shipped.

The first thing then in all these foure  
parts of Gods worship, Prayer, Preach-  
ing, Sacraments and Discipline is,  
that there be a reverend behaviour *in*  
*accessu & recessu.*

The second thing is, for our presence  
at them.

I. In Prayer seeing it commeth of  
Humility and Hope, wee must have  
outward signes like and answerable to  
these two.

1. For Humility, there must bee in  
our Prayer *depositio magnificentia*, a  
laying aside of greatnesse and part,  
1 Cor. 11. 4. with uncovered heads, Gen.

2. Com. 18.2. kneeling down as *Abram* did. And *Gen.* 24.26. his servant. *Exod.* 12. 27. the people. 1 *King.* 8.54. the Prophets. *Luke* 22.41. Christ. *Acts* 9.40. *Peter.* *Eph.* 3.14. *Paul.* *Act.* 20.36. the whole Church. *Acts* 21.5. the Elders.

But the word in Hebrew for kneeling signifieth service: and service may be also standing; as *Gebezi* stood before *Elisha*; and *Samuel* stood and ministred before the Lord. So *Gen.* 18. 22. *Gen.* 19.27. *Gen.* 24.13. *Exo.* 33. 10. *Numb.* 23.18. *Psal.* 135.2. 2 *Chr.* 23.13. these are for publike prayers.

In private Prayer a man may if he be so affected prostrate himself before the Lord, as did *Moses* and *Aaron*, *Numb.* 20.6. *Den.* 9.18. *Math.* 26.39.

2. For Hope, in our Prayer the signe thereof is *oculus elevatus*, eyes lift up, and hands stretched out, *Psa.* 131.1. *Jo.* 11.41. and *Jo.* 17.1. *Exod.* 17.11. *Psal.* 88.9. 1 *Tim.* 2.8. *Oculus elevatus expectat*, *manus extensa petit*; the eye lift up expects, the hand stretched out craves. Sitting at Prayer is not warranted, *Balaam* willed *Balak* to stand by his burnt offering, *Numb.* 23.15. and



and being set he bid him rise, *verse 18.* 2 Com.

This is the behaviour that is to bee used in petition: But in deprecation our eyes may be cast downe with the Publicane, *Luk. 15. 13.*

I I. In Preaching, or hearing the Word, it is lawfull to sit, *Ezek. 33. 31. Mark. 3. 32. Luk. 5. 17. and Luk. 10. 39 Act. 20. 9.* It is lawfull also to stand, *Neh. 8. 5.*

I I I. For the Sacraments, the form of them sheweth what our behaviour ought to be in them.

I V. For Discipline it is plaine. The Judge sitteth, and the accused standeth before him.

The decent and fitting carriage of the body is of Use.

1. Because we ought to glorifie God with our Bodies, *1 Cor. 6. 20.*

2. That our hearts may learne their duties by the outward gesture of our bodies, and be alike affected, that thereby we may move others to worship God with us, *1 Cor. 14. 25.*

Here are forbidden the contrary to the former; as to be proud, and not humble: slaeke, and not diligent in  
Gods

2. Com. Gods service, either in comming or obeying. Of such people *Chrysostome* speaketh, *Ludus vocat, & venis, iubet, & facis: tuba Dei vocat, & non venis, iubet & non facis*; Pastime calls, and thou goest to it; it commands and thou obeyest: the Trumpet of God calls and thou goest not, it commands and thou obeyest not. Thou maist judge by the Centurians servant, whose servant thou art: even his that saith, *goe*, and thou goest, *Math. 8.9.*

But to come more especially to the point of Gods Liturgy, or publike service: wee must observe therein these five points.

1. Unity, as wee may see by that *1 Cor. 11.33.* Tarry one for another; and *Math. 22.12.* He that was not uniforme was punished. And *Psal. 122.1* I rejoyced when they said we will go to the house of the Lord, *Acts 2.1.* they met with one accord, *Acts 4.24.* with one accord they prayed, *Acts 8.6.* So they heard; and *Psa. 34.* David exhorteth them to sing so.

The confusion of tongues was a great curse, and it was a blessing, that all the Earth

Earth was *Unius labii*, of one kind of 2. Com, speech. In the heavenly *Ierusalem* there shall be a sweet consent and harmony, as of Harpers making pleasing melody, *Rev. 14*. And all sing one song, *Rev. 15. 3*.

2. We must not slumber nor sleepe at it; for we must serve him with feare, and sleep is without feare. *Jacob* fearing his brother *Esau*, slept not all night: of this wee have an example, *Acts 20. 7*. *Paul* preached, and the people heard till midnight; of which *Chrysostome* saith, *Media nocte vigilabant, ut eos condemnent qui media die dormiunt*: They watched at midnight, to condemne them, who sleep at mid-day.

And surely the actions of a naturall man being eating, drinking, and sleeping, sleep is by the same reason condemned, that the other two are, *1 Cor. 11. 22*. namely because we have houses to sleep in.

So *1 Thes. 5. 7*. Watch, for they that sleep sleep in the night: But we may say, They that sleep, sleep in the day. And so where the place of sleeping should

L

be

2. Com. be our houses, and the time of sleeping should be the night; we in the day time sleep at Church: and wee know not whether God will in that sleep utterly forsake us. We see *Math. 26.40.* when our Saviour had commanded his disciples to watch, and they slept, some of them after ward departed from him, and some forswore him.

The two Disciples going to *Emams*, had *Cor ardens*, their heart burning when Christ talked with them, *Luke. 24.32.* and that cannot be *sub oculo gravi*.

3. Our hearts must bee present, or else our outward watching will not serve the turne: If we have *Cor fatui*, a fooles heart, *Eccles. 7.6.* it will bee in the house of mirth where sport is: but a wise heart will seek for knowledge, *Prov. 15.14.* the fooles eye is in all quarters, wandring here and there, *Prov. 17.24.* but the wise fasten their eyes as they did, *Luke 4.20.* it is nothing to heare, unlesse we be attentive. *Luke 8.18.* as *Lydia*, *Acts 16.14.* with a wise care, *Pro. 18.15.*

4. We must not talke during the time

time of Gods service; it is a signe of *2. Com.* reverence to be silent: As if one should turne from us to speak with another, while we tell him a message, we would thinke he little regarded us, *Zeph. 1. 7.* Be still at the presence of the Lord, who speaketh by his messenger. And therefore in the primitive Church, the first word was *σιγα λη*, be still and silent ye people, and so Paul beckoned with his hand to this purpose, *Act. 13. 16.*

5. Depart not from it till it be ended *Exod. 33. 11. Tit. 2. 9.* For as we pray that God should heare us, *Psal. 30. 10.* and *Psa. 38. 21.* Go not far from us. So we should take heed we go not from him: for that dreadfull sentence, Depart from me, *Math. 25. 41.* shall bee a punishment to those that go from him here.

Preaching is a speaking of God to us, and Prayer is our speaking to God: and the Law is equall, *Psa. 107. 11.* as we deale with God, so God should deale with us: and if we complaine, Lord, why hast thou forsaken us? the Lord may answer us again, *Serve mi, quare*

2. Com. *dereliquisti me*? Thou my servant, why hast thou left me?

In the primitive Church it was excommunication to go out till the end; from the first word *σὴα λείπῃ*, bee still and silent ye people, till the last word *λὰβ' ἀφ' ἑσέως*, the dismissal of the people, as appeareth in the fourth Councell of Carthage.

Quest. *But may we not be absent for any cause?*

Answ. Yes.

1. If wee bee sick, and so cannot come.

2. If we offer a sacrifice our selves, wee may bee from another mans sacrifice: for it is best to be the principall agent in Gods service.

3. The necessary visitation of the sick may stay us; for *Math. 9.13. I will have mercy and not sacrifice.*

*Thus much for the precept.*

Now the reason of the precept, which is *pœna & premium*, punishment to the offenders, and reward to them that keep the Commandement.

*Why*

*Why is this Commandement the first 2 Com. with punishment, as the first, the first with Quest. promise?*

1. Because the punishment must be *Ans. W.* proportionable to the fault, *Deut. 25. 2.* and the sin against the first Commandement is hidden, and therefore left to God; as the knowledge of it, so the punishment: But this is visible, and therefore this punishment is set down that others may feare, 1 *Tim. 5. 10.*

2. Because men do commonly inflict punishment upon them that worship God: therefore God to meet with them, because feare of mens punishments should not keep us from worshipping of him, threatneth a punishment if we worship him not.

Where it is said here that God is a Jealous God, hence ariseth this Question.

*Whether there falleth the affection of a Quest. man into God or no? ανδρως πα' θεα.*

We answer, no: But both here and *Ans. W.* where it is said, God repented him, and such like, it is only meant that God will do as men do, which have the like affectiōs of jealousie & repentance, &c.



2. Com.

Before the punishment there is a censure of the sin, and it standeth in two things.

1. It is called iniquity or perversnesse.

2. That those offend herein are said to hate God: for if the case stand betwixt ours and Gods for his worship; if we prefer not him, and his will before our own, we hate the Lord.

The punishment it selfe is called a visitation, and the grievousnesse of it we measure

1. By the greatnesse of it, being in our children, which are as our selves, *Luk. 9.38. Luke 8.42. 2 Sam. 18.33.* and a principall part of our selves, even the seed, as though now there were nothing left in us but the Chaffe.

2. By the continuance of it the whole memory of man, a generation; nay more, three or foure generations.

But if the punishment bee upon our children: may one man be justly punished for another mans offence?

Answ.

That which seemeth to stand against it is *Deut. 24.16. The fathers shall not be put to death for the children, nor the child-*

children for the fathers, Ezek. 18.2, & 2. Com.  
20. Gal. 6.5. 1 Cor. 3.10. Jer. 31.29.

To these the Schoolemen answer, as to that *Esa. 38.1. Thou shalt die and not live*; that is, (say they) not meaning, *Quid futurum est, sed quid ex dispositione nostra futurum esset*: What was to come to passe, but what was to come to passe answerable to our condition and estate: So here God speaketh not (say they) *quid faciet, sed quid ex dispositione meriti nostri faceret*: what he will do, but what should bee done according to the condition of our desert. But this would breed a neglect of the Commandement.

More fully therefore to answer it: There are 3 kinds of punishment:

1. *Satisfaction*: and this must needs bee just one for another: as Christ satisfied for us, and as in suretyship.

Where one oweth a debt, and another taketh upon him to pay it: This Satisfaction is just, for Christ in this manner satisfieth for us. Our case was woefull if this Satisfaction was unjust.

2. Com.

2. *Medicine* : And in this also it is just ; the head being sicke the arme may be let bloud ; and for the preservation of a better member , wee may put in jeopardy a worse. So to deliver the father from eternall punishment, the son may suffer temporall.

3. *Correction* : The covenant of blessing being made with us and our seed ; if we breake the covenant, our seed may also justly be punished. As we read *Cantic. 2. 15.* The Church findeth a nest of little Foxes, which have not yet destroyed any Vineyard, nor woryed any Lambes ; yet take us the little Foxes, saith the Church, for if they grow up they will do both.

And so because there is a poysonous nature in the Cockatrice eggs, we may tread them under our feet.

*The use hereof is double.*

1. To breed mutuall care in fathers and Children, 2 *Samuel, 12. 15, 16.*

2. To acknowledge our corruption, *Dent, 26. 5.* and with *David, Psa.*

*Psa. 106. 6. to confesse, We have sinned 2. Com-  
With our fathers.*

*Thus much of the punishment.*

The Reward is *Mercy*, and *that to thousands*, whereas the punishment was onely to foure generations. Not that his Mercy is greater than his Justice, but that he is more delighted in the one, than the other.

This Mercy is *to them that love him*; the triall of this love is *the keeping of his Commandements*. And the keeping of this way, the way of Gods Commandements, is the keeping of our own soules.

*And thus much of the second Com-  
mandement.*

---

THE

---



## THE THIRD Commandement.

**T**He object of this Commandement is the Name of God. The thing commanded is prayse; and this prayse must be to his Name. We must publish the Name of the Lord, and give glory to God, *Dent. 32.3.*

The end of this Commandement is the prayse of God. And as the former Commandement spake of the externall exhibited worship of God, *in Signis*, in the outward Signes: so this speaketh of the same *in Verbis*, in our Words. This great Work can never be sufficiently done by us. For who can set forth all his prayse and glory? God made all things for his glory, *Esa. 43.7.* Now if wee must bee like our Creator, and if he created us for his glory.

The

The glory of God must be inwardly, 3. Com-  
the scope that we must ayme at; and  
outwardly, the matter of our speeches  
and actions.

Glory and Prayse is given to Gods  
Person, and to his Name, *Psa.* 29.2.  
And is performed by our mouths and  
tongues, *Psa.* 30.3. The manner of it  
*Moses* sheweth, *Enunciabo*, I will pu-  
blish, *Deut.* 32.2. *David* was not con-  
tent to praise God, but sayeth, make his  
praise glorious, and would have his  
mouth filled with Gods praise, and o-  
ther mens eares attend thereunto, *Psa.*  
66. 16. And that continually, *Psa.* 71.  
14, 15. And in the great Congregati-  
on, *Psa.* 149.1. *Psa.* 40.9. This praise  
*David* would have to continue as long  
as the Sun endureth, and that all Na-  
tions blessed in him should call him  
blessed, *Psa.* 122.31. *Psa.* 72.17.

This Comman- } A Precept.  
dement hath } A Penalty.

The Precept in these words, *Thou  
shalt not take the Name of the Lord thy  
God in vaine.*

The

3. Com.

*The Precept hath in it three things.*

1. *The Name of God*: The Name is that whereby wee know a man or a thing, and whereby we are knowne; and by the Name wee distinguish a thing from all other things, so whatsoever God is known by, is meant by his Name in this place.

God proclaimed his Name, *Exod.*

34. His Name there proclaimed is either,

1. Pertaining to his Essence, as *Jehovah*.

Or 2. Expresseth his adjuncts, whereof some are affirmative, as *Mercifull, Eternall, Omnipotent*; Others negative, as *Invisible, Incorporeall, Immutabile*.

Or 3. Effects, as *Creator, Redeemer, Sanctifier*. All these and the rest whatsoever are reverently to be used.

The Angell saith, *His Name is Fearfull*, *Judg.* 13. 18. much more is Gods, *Dent.* 28. 18.

2. *Take*: The Hebrew word for this hath two uses.

1. *In*



1. *In gloriosis*, in things glorious, to 3. Com. beare up, or lift up, as to lift up a Standard, *Exod. 17.15.* as servants do their masters badges on their shoulders. So they honour their Masters.

We do contrary to this, when wee strive for our own prayse, and think to get us a name : This is to play the Giants, as they *Gen. 11.4.* And secondly, when the Name of God is abused, to cloke sin ; as when *Jezabel* fained a religious proceeding in Judgement, that she might unjustly destroy *Naboth*.

2. *In necessariis*, in things necessary, to lift up a burden.

The first of these uses is for those that take Gods Name upon them, those that are called by his Name, as we are called Christians, by Christs Name, *Acts 11.26.*

The second use is for them that sweare, for that is a burden, and a heavy thing.

3. *In vaine* : For the understanding whereof wee must note in every action.

1. The end.

2. The

3. Com.

2. The agent.

3. The work.

1. For the end : Wee know that is in vaine, which hath no end : and therefore wee must look *cui bono* : to what good end our words or actions may tend.

*And our ends must be,*

1. Gods glory, or else God will accompt of us as *David* did of *Nabal*, 1 *Sam.* 25.21. all is in vaine hee hath done for us, and all we do is in vaine.

2. Our own salvation.

3. The edifying of our brethren.

2. For the agent : in him his heart must be considered, which is the principall agent ; for if that be not stedfast, all is but chaffe, fit to be blowne about with every blast, and so light and vaine, yea vanity it selfe, tossed to and fro, *Prov.* 21.6. *Psa.* 1.

3. For the work, that must needs be vaine, when it is not to some good end or purpose.

Therefore an Oath is taken necessarily to end strife, which cannot be done before there be a stronger confirmation  
on

on the one side than the other. Now 3. Com. if this can bee effected by reasons and proofes, they are to be used, as *Gen.* 38. 25. When Arguments faile, the matter is to be confirmed by two or three witnesses, *Deut.* 19. 15. If two witnesses faile, an Oath is to bee used, and here it is to good purpose and seasonable.

*Now for the taking of Gods  
Name in an Oath.*

An Oath is } *Iusjurandum assertorium de facto*, An Oath affirming some thing to have beene done.  
                              } *Iusjurandum promissorium de futuro*, An Oath promising some thing afterward to be done.

And these must bee *sub Deo teste*, taking God to witnesse; which is called contestation, *Judg.* 8. 19. and *sub Deo vindice*, before God the avenger of fallhood; called execration: *sic faciat mihi Dominus*, So and so God doe unto me.

Now

3. Com.

Now when a man hath thus sworn, it is in Greeke called ὄρκιον, a hedge, that he hath set about himselfe, which he may not break through; because he is bound *persistere in dicto*, & *præstare pollicita*; to stand to his word, and do what he promised.

And because that the Hebrew word שבע, which signifieth (to sweare) signifieth also to satisfie: he to whom we do sweare, must bee therewithall contented; as *juro*, I sweare, is interpreted *pro jure habeo*, I accompt it Law; as sure as the *jus*, Law it self, and so the controversie ended.

Quest.

But how maketh this Oath for Gods glory?

Answ.

1. *Quod confirmatur, per certius confirmatur*, That which is confirmed must bee confirmed by that which is more certaine: Then this is Gods glory, that his Name should bee accompted more certaine than all things else whatsoever.

2. It sheweth a great Faith in us.

1. In the *Contestation*, we shew that we beleeve, that God will bring every thing to light, 1 Cor. 4 5.

2. In

2. In the *Execration* we shew that 3. *Com.*  
we beleeve the power of God to bring  
judgements upon us, *Rom. 12. 19.*

God commandeth to sweare, *Deut.*  
*6. 13.* and alloweth of an oath rightly  
taken, *2 Chro. 6. 22. Psa. 63. 11.* And  
Gods Saints have sworne either,

1. For the glory of God, *2 Chro. 15*  
*14. Nehem. 10. 29.*

Or 2, for the help of mankind, as in  
a league betwixt *Abraham* and *Abi-*  
*melech, Gen. 21. 23.*

Or 3, in mutuall conspiring toge-  
ther, as *Judges 21. 1.*

Or 4, for Union, as *Jos. 8. 15.* Or  
between a King and his Subjects: Of  
a King to God, as *1 Kings 1. 29.* Of  
Subjects to their King, as *2 Sa. 21. 17.*

Or 5, for the safeguard of ones life,  
as *Jos. 2. 12.*

Or 6, for a serious matter, as trust in  
marriage, as *Gen. 24. 3.*

Or 7, to decide a matter in doubt  
where no other meanes help, as *Exod.*  
*22. 8, 11.*

Or 8, in some case of a private man,  
as *Rom. 1. 9. 2 Cor. 1. 23.*

The Anabaptists object, that wee *Object.*  
must

3. Com. must not sweare at all; grounding upon that speech of our Saviour Christ, *Math. 5. 34. Swear not at all.*

*Ans. w.* But we must interpret this speech after the scope of the place, which was to confute the doctrine of the Pharisees, who taught, that a man might sweare and forswear, so hee took not in his mouth Gods Name. And our Saviour forbiddeth them, so, to sweare at all; and teacheth us, when we do sweare that wee must sweare only by his Name.

1. We must not leave out his Name, and sweare by other things, *Amos 8. 14.* For its called, an Oath of *Jehovah.*

2. We must not adde any thing to it; as *Vivit Dominus & Moloch*: as the Lord and *Moloch* live.

It appeareth then, that wee may sweare; and that in swearing we must take the Name of God.

Now that we may not take his name in vaine, we must } *Truth,*  
sweare, *Jer. 4. 2.* in } *Justice,*  
                                  } *Judgement.*

1. *Truth*, commanded *Levit. 19. 12.* wee must not sweare falsely to perjure our selves.

1. In

1. In assertion } *In cognito*, when 3. Cem.  
 either } we know.  
 } *In dubio*, when we  
 } know not.

2. In promise, when } *Aut non statuiamus*  
 } *præstare*, either  
 } when we resolve  
 } not to performe.  
 } *Aut non præstamus*,  
 } or do not perform.

2. *Justice*: and that requireth that we should sweare only in *honestis & possibilibus*, in things honest and possible: for that which is *inhonestum, non est ius*, dishonest is not just; and *impossibile non est omnino iurandum*, an impossible matter is not at all to be sworn unto.

A thing impossible or dishonest is so, either from the very beginning, or cometh so to be afterwards. *Herods* oath was not simply unlawfull at the making, but when the *Damsel* asked *S. John Baptists* head, it was unlawfull and might and ought to have beene broken: Because by keeping it he added two other sins to the first of rash swearing.

Those



3. Com. Those were.

1. Unlawfull man-slaughter.
2. Foolish superstition in performing his oath.

So then if we have sworne unjustly, we must take heed that wee sin not in performing, as we have done in promising: but *in malis promissis conscinde filum*, when any evill thing is promised.

Hence it was that *David* having rashly sworne to be revenged on *Nabal* for his churlish answer; afterward blessed God that hee performed not what hee had sworne, 1 *Sam.* 25.22, & 32.

3. *Judgement*: and that requireth three things at our hands.

1. That we take an oath reverently, not rashly, *Eccles.* 5.1.

2. To take it as a holy thing, and therefore not to make it common.

3. We must accompt it a matter spirituall; and not to say, *Juravi lingua, mentem injuratam gero*; I sware with my tongue, my mind and intention was not sworn: For God will take that sense that the words carry. *Deus sic accipit, ut ille qui dat*: God so under-

understands an Oath, as he who pro- 2. Com.  
pounds it.

*The meanes to keepe our selves from  
rash swearing, are these foure.*

1. As *Augustine* saith, *Cave facilitatem, nam facilitas affert consuetudinem, & consuetudo blasphemiam*: take heed of pronenesse to sweare, for easinesse to sweare brings on a custome of swearing, and custome leades to blasphemy.

This Blasphemy is that horrible sin which in Scripture wants a name, and commeth under the name of *Berek* which is *Blessing*: As in *Job* 2. Bless God and dye, meaning thereby blaspheming him.

2. Leave those imperfect Oathes, *per fidem*, by my faith, or in good faith; &c. which is as much to say, as *obligo fidem meam Deo*, I sweare by my faith to God, or oblige my faith in God for the truth of what I speak: which being Gods gift may be taken from us.

3. By ridding our selves of impatience and vainglory: For in an angry  
mans

3. Com. mans mouth nothing is so ready as an oath: and in a vainglory we thinke it a bravery, and a magnificent thing to sweare. *Ideo leviter existimamus jurare, quia leve existimamus juramentum: & ideo leve existimamus, quia leves sumus estimatores.* We therefore lightly esteeme swearing because we thinke an oath a slight matter; and therefore we account it slight, because wee are slight and unskilfull judges of an Oath.

4. Consider that no precept hath been more visibly punished.

*Besides Oathes We must also take heed how wee take the name of God in Vowes.*

A Vow differeth from an Oath thus:

An Oath is necessary betweene man and man.

A Vow is voluntary between God and man: and this Vow is when by the particular consideration of Gods graces in us, we bind our selves either secretly in heart, or openly in word before others, to yeeld unto him any duty.

duty, which of necessity wee are not 2. Com.  
bound unto.

To Vow were an easie matter, if that were all: But we must *reddere*, pay our Vowes, as well as *vovere*, Vow; for *non reddere est devovere*, for not to pay is to devote and give up our selves to misery, and to forswear, yea to bring a curse upon our selves: so that wee must have a full purpose to performe: but with our purpose, in all our Vowes we must have these conditions.

1. That he that promiseth be *sui juris*, at his own government, and free; neither *servus nec puer*, servant, nor a child under age.

2. That the thing Vowed be in his power.

3. That it be lawfull to bee performed.

4. That it be no frivolous matter, but worthy to be Vowed unto the Lord.

*Thus much of the Precept.*

The penalty followeth; *The Lord will not hold him guiltlesse that taketh his name in vaine.*

*The*

3. Com,

*The reason of this penalty is,*

1. Because many men to spare themselves, or to save their credit, will take Gods Name in vaine : the Lord telleth them, that which they thought to bee safe for them, shall turne to their destruction : it shall draw downe Gods curse upon them.

2. The Laws of the Land punish the abusing of mens names : but we have none that take order for the Name of God, that that bee not taken in vaine ; and therefore God himselfe will looke unto it, and take order for it.

For the punishment of the breach of this Commandement looke *Zach. 5. 4.* the curse of God upon the false swea-  
rer, and upon his house. *Lev. 24. 14.* the blasphemier shall bee stoned. And for execration, *Numb. 5. 27.* according to the wish so shall it come to passe, if the party be guilty. And *1 Sam. 2. 30.* God will honour them that honour him, but they that despise him shall be despised.

*Thus much of the third Commandement.*

THE



## THE FOURTH Commandement.

**B**Ecause *publicorum cura est minor*, the care of publike matters is lesse, therefore God hath set downe this Commandement in very particular manner.

We see that in the duties of the Second Table: For foure of the Commandements are ended in a word, because common honesty, Philosophers, Politike and Civill Laws tooke order for them, and they were usually censured by all Tribunals. Concerning the fift Commandement, because God saw an humour in men unwilling to be brought under subjection, he thought it necessary to fence it with a reason; In the which Commandement, God speaketh fully and particularly, because men are prone to think thought to be  
M free.

4. Com. free. But in the first Table each Commandement hath its reason : and above all this fourth Commandement is most punctually expressed.

1. Both negatively and affirmatively.

2. It layes a charge on our Selves, our Sons, Daughters, Servants, Strangers, Cattle.

3. It commeth in with a *Memento*, least worldlinesse should make us forget it.

4. Here is a pattern set before us ; we are to do only what God hath done before us.

5. Here are many severall reasons given to bind us to our duty, and not one single reason, as in the other three Commandements of this Table.

The principall parts of this Commandement are two.

1. A precept, *Remember that thou keep holy, &c.*

2. A reason of the precept, *For in six dayes, &c.*

*Sabbath* : this word betokeneth a day of rest, signifying a worke to goe before.

*Sanctifie, or keepe Holy* : this word is



is twice in this Commandement : 4. Com.

1. Attributed to man.
2. To God in the end of the Commandement.

Now for such words as are attributed both to God and man, we have this rule ; that they are attributed to God, *sub modo destinandi*, in respect of Gods so appointing them to be, and to man, *sub modo applicandi*, in the way of mans applying them to use.

So Christ tooke Water, Bread and Wine ; and he took them to destinate them to a holy use ; and we take Water, Bread, and Wine, to apply them to that use whereunto they were destinated ; the Water in Baptisme, and the Bread and Wine in the Supper of the Lord. *Dayes* ; and so likewise, Bread and Wine are not more holy of themselves, one than another, but because they be separated and set apart for holy uses, *Levit. 20. 16.*

In sanctifying any thing :

1. There is a separation of it to an holy use : as of Water for Baptisme, of Bread and Wine for the Lords Supper.

M 2

2. The

4. Com.

2. The blessing thereof, this is Gods ordinance and proceeds from him : Now because God is pure, all things are pure to him : and therefore hee needs not to sanctifie a day to himself, wherefore he sanctifieth it for us.

God sanctified the Sabbath by resting from his works hee had made ; and destinating it to be kept holy by us : wee must sanctifie it by our rest, and keeping it holy : by our obedience

1. In our judgement, by a reverend esteeming of it, not as a day appointed by man.

2. In our use : set down, *Esa. 38. 13* not following our own wil, nor doing our own works.

*Quest.*

*But is not the Sabbath a ceremony, and so abrogated by Christ ?*

*Ans. w.*

Do as Christ did in the cause of divorce, looke whether it were so from the beginning ; now the beginning of the Sabbath was in Paradise before there was any sin, and so before there needed any Saviour, and so before there was any ceremony or figure of a Savior.

*Object.*

And if they say it prefigured the rest that wee shall have from our sinnes in Christ.

We

We grant it, and therefore the day 4 Com.  
is changed, but yet no ceremony pro- *Answer.*  
ved.

I. From the Law.

1. By the distinction betweene the Law and a ceremony, *Deut. 4. 13, 14.* the Law came immediatly from God: the ceremonies were instituted by *Moses.*

2. It were not wise to set a ceremony in the midst of morall precepts; there be many amongst the Prophets, that cannot distinguish.

3. This is a principle: that the Decalogue is the Law of Nature revived, and the Law of Nature is the Image of God: now in God there can be no ceremony, but all must be eternall: and so in this Image which is the Law of Nature; and so in the Decalogue, whereas a ceremony is, *Ἀπὸ τῆς εἰς ἄγε-  
ραν μόνον.* A matter only to endure for a time.

II. From the Gospell, *Ephes. 2. 4.* all ceremonies were ended in Christ: but so was not the Sabbath; for *Matth. 24. 20.* Christ biddeth them pray that their visitatiō be not on the Sabbath day:

4. Com. so that there must needs bee a Sabbath after Christs death.

III. Those which were ceremonies were abrogated, and not changed: but those which were not ceremonies were changed: as the Ministry; from the *Levites* to be chosen throughout the World: the seates changed: So here, the day changed from the day of the Jews, to the Lords Day. *Rev. 1. 10.*

There is in this Commandement a taking order for the worke, and for the persons.

*First, for the worke. There is,*

1. A double permission.
  1. *Sixe dayes thou shalt labour.*
  2. *In them do all thy worke.*
2. A double opposition.
  1. *The Sabbath is the Lords.*
  2. *In it do no worke.*

Out of these two permissions, and oppositions we have two under-reasons of this Commandement.

1. Because we our selves by the right of Creation are the Lords: we could not have been angry, if he had given us but one day or no day for our selves: but

but seeing he hath given us fixe dayes, 4 Com. he is as liberal to us as he was to *Adam*, giving him all the Trees in the Garden but one : so to us all dayes in the week but one. And as the Devill there said, May ye not eat of every tree? So hee saith to us, may ye not work upon every day? But by this great liberality of God, we learn to make the Devill a better answer than was there given him; and to say with *Joseph*, *Gen. 39. 9* *How should we deceive him in this one, seeing all the rest are ours by his goodness.*

2. *But the seventh day is the Sabbath of the Lord.* This is the second under reason.

If God had permitted us this day, we might also have wrought in it; but seeing hee hath not allowed it us, wee cannot without stealth breake in to it.

Rest and Sanctifying the day, are both commanded, but not equally. Sanctifying is the end, and is chiefly ayimed at. Rest is a subordinate end, and conduceth to our Sanctifying the Lords Day. aright, for a thing is best

4. Com. done when it is alone attended. By doing divers things, mens-minds are distracted: *Adam* could not both dresse the Garden and observe the Sabbath in one day, because of distraction. We have much more need of Rest for a-remedy.

*Thus much of the Worke.*

*Now secondly for the persons.*

The Master of the Family, tis thy honour to be first in Gods service, *Of thee more is required, because to thee more is given*: Thou must with *Iosuah* say, *I and my house, Ios. 24.15.* And by Christ, *Exemplum dedi vobis*, I have given you example; go you and do likewise: If thou obeyest not, how shall they of thy household observe this Law?

1. *Thou.*
2. *Thy Children.*
3. *Thy Servants.*
4. *Thy Cattle.*
5. *The Stranger that is within thy Gates; id est, within thy Jurisdiction or Protection.*

The

The maine reason of the Commandement is, *For in sixe dayes the Lord made heaven and earth, and rested the seventh day.*

It is a rule, that *Ratio immutabilis facit preceptum immutabile*: A reason which is immutable, maketh the precept immutable. And this reason of the Commandement can never be taken away, and therefore the Commandement it selfe must still continue: The Day may give place, but Sanctification never.

The reason is *ab exemplo*: a fit reason to move all, *John 13.15. I have given you an example, and 1 Cor. 11.1. Follow me as I follow Christ.*

God should be obeyed for the keeping the Sabbath, even because he gave men his own practice for example: and because they need rest to free them from distraction, and to gaine strength to their weary bodies: But much more seeing it would become far more profitable to them for their soules, because God had sanctified and blessed it, by his ordinance to that end: We must not resist his ordinance, *Rom. 13.*



Com.

*Augustine* findeth no reason why God should be six dayes in making the world, seeing he could have made it with a word: but that we should bee in a muse when wee thinke of it: and should think on his works in that order that he made them, as *David* did, *Psal. 104.*

The Sabbath is *Sanctum orium*, an holy rest, a returning rest from the works of the weeke day: but yet with this Canon, *Ab eo quod nec antea fieri poterat, nec postea poterit, non ita est avertendum*: From that which could not be done before, nor afterward, we are not to refraine.

Wee must so give rest both to our bodies and soules upon this day, that nothing trouble us: remembring that which is, *Psa. 46. 10. Vacate & videte*, put off imployments, and behold. Of which all that ever wrote, say as the Philosopher said; *Postulandum secessum ut melius intendamus*: Wee must crave freedome from work, that wee be more intentive to the present duty: and therefore not only worldly cares, but even the works of our calling are for-

forbidden at this day, that for our whole 4. Com.  
body may bee at Commandement to  
serve God : not that the works of our  
Calling are evill, but because they will  
not suffer us wholly to be occupied in  
Gods service : and *toto hac die vacan-*  
*dum Domino* : the whole day must be  
employed in Gods work.

Such is the perversnesse of our nature,  
when God saith labour, we rest; when  
he saith rest, we labour : yea, we will  
make it a policy to finde labour upon  
that day which hee hath denyed us to  
labour in. And therefore *For this rest*  
*We have six Commandements.*

1. *Exod. 16.6. Cease from gathering*  
*Manna for this day.* It is *Mercatura*  
*anima*, the market day for the soule;  
wherein are better things than *Man-*  
*na* to be gathered, *John 6.58. 1. Pet.*  
*2. 3.*

2. *Neh. 13.15. If it be brought us*  
we must not buy it : here *Fayres* and  
*Markets* are forbidden on this day.

3. *Jer. 17.22. No burdens or car-*  
riage on this day, except we will have  
God to give us such a burden as the  
Jews had of the captivity.

4. No

Com.

4. No not in Haruest time, when it is most likely to be tolerable, *Eccles.* 34. 11.

5. No journeying on this day ; a dayly abuse amongst us, *Exod.* 16. 29. *Tarry every man in his place.*

6. *Eccles.* 31. 15. Not so much as to build Gods house, though there there were great use, yea, and great haste of it, that it should be builded.

*And here arise certaine Questions.*

*Quest. I. Whether We must observe the Sabbath as the Jewes did? not to kindle any fire, nor to dresse any meat on that day?*

*Ans. w.* We say no: for this was but Ceremoniall and belonged only to them. For it is a rule, that every morall duty may bee performed of all men: but they under the North Pole cannot bee without fire one day: and they under the Equinoctiall cannot keepe their meat for heat: and therefore this cannot take place amongst them: and so not generall to all, nor perpetuall to be observed for ever.

*Whether*

Whether all those rests are absolutely 4 Com.  
to be holden or not? Quest. 2.

We answer, no: For our rest must be  
a Sanctification: and that rest may be  
without Sanctification is amongst us  
most manifest. And that there is San-  
ctification without Rest wee prove  
thus; Sanctification is in the meanes  
or practice. Answ.

And where Rest is not joyned with  
these two, we must leave it. For, see-  
ing Rest is destinate to Sanctification,  
it is a Rule in Logick, that *Tantum*  
*destinati sumendum est, quantum ad fi-*  
*nem prodest*: We must take so much  
of that which serves for an end, as is  
behoofefull to attaine that end: As in  
Medicine; and therefore, where Rest  
leaveth these two, wee must leave  
Rest.

For the meanes, that they may bee  
without Rest, our Saviour sheweth,  
*Math. 12. 12.* against the Jews, which  
always urged the outward Rest only:  
and teacheth them, that we must not  
so Rest, but that we may do well upon  
the Sabbath day. And the Ministers  
greatest day of labor is the Sabbath day,

Quar-

4. Com.

*Quando est in opere cultus Dei*, When he is imployed in the worke of Gods worship. So wee read of a Sabbath dayes journey, *Act. 1. 12.* So that for the meanes to Sanctification we may leave rest upon the Sabbath day.

For the practice much more: for the meanes are lesse acceptable to God than the practice, *Math. 12. 6.* The work of mercy is preferred before sacrifice, which is but the meanes of Sanctifying the Sabbath: and so the meanes must give place to Sanctification. As if there should be a fire in the time of the Sermon, or such like, it is added of mercy to leave the meanes, and helpe to quench the fire. For God will be glorified in the preservation of his creatures: yea, the very least things may not be lost, *John 6. 12.* much lesse the life, of any thing. As we see *Math. 12. 13.* for mans life, *Luke 13. 5.* for beasts: and *Math. 12. 11.* for other perill.

But this necessity must be present, not imminent: For *in presenti necessitate quisque Magistratus est, & quisque personam Dei habet, ut potius occi-*  
dat

*dat quam occidatur* : In urgent and 4 Com.  
present necessity every one is a Magistrate, and every one representeth the person of God, that he may kill rather than be killed.

But if the danger be not present but imminent; as if one should tell him there is waite laid for him; hee must then go to the Magistrate.

We must also marke here and take heed, because God seeth the heart, that we be sure, that we could not do it before, nor can do it after; for we must not draw necessity upon our selves.

*But if we rest, is that enough? bene Quest. 3. vestiri, & nil agere* : that we put on our best apparell and do nothing?

Surely, no: For as bodily labour *Ans. w.* profiteth little, so bodily rest profiteth as little. And to keep the Sabbath on that idle manner, is but *Sabbatum Bovum & Asinorum* the Sabbath of Oxen and Asses.

Besides these idle Sabbath keepers there are two other sorts which are neither idle, nor well occupied on the Sabbath.

1. Those that *Augustine* speaketh  
of,

Com. of *Iuocundi qui vacant nngis, spectaculis, theatris, choreis* : Merry company, who spend their time in Pastimes, Shewes, Stage-playes, Dancing ; and *Hom. 25. Venatores*, Hunters : and *Leo Serm. 3. de quadrag.* addeth *Vacantes chartis, rationibus & commessationibus* : such as play at Cards, look to their reckonings, or revell, like good fellowes. This *Augustine* calleth *Sabbatum aurei Vituli*, the Sabbath of the golden Calfe.

2. That are drunken, and surfeit on the Sabbath day ; for seeing the works of our calling are not lawfull on that day, much lesse these, or any the like sinfull actions : For this were a double offence, both against other Commandements and this ; and therefore may well bee called *Sabbatum Satanae*, Satans Sabbath.

The right Sabbath is *Esa. 58. 3. Delitia Iehova*, the delight of the Lord, to leave our own wils, and to follow his; and that both publikely, & privatly.

Publikely, for the whole City : that God may be prayed in the great Congregation, and that in the assembly all men



men might be known by one band of 4. Com-  
 obedience, *John* 13. 15. and that the  
 Common-wealthes might have  
*ὁμοψυχίαν*, A concurrence and accord  
 of hearts and soules; as the Heathen  
 had *ὁμοσίαν*, A concurrence and  
 meeting together to eat and drink.

Privately for every particular man,  
 that it may be *Mercatum animæ*, the  
 marchandise of the soule to him; to  
 lighten his understanding, and to re-  
 forme his will.

*But how is the Sabbath sanctified?*

God sanctified it, *Gen.* 2. 3. that is, he  
 separated it from others to be kept holy  
*Zach.* 7. 3. making that applicate unto  
 us, which in God is destinate.

We are sanctified by the holy Ghost,  
*Rom.* 15. 16. this was prefigured by the  
 holy oyle, *Lev.* 8. shewing to us the spi-  
 rituall *Unction*, 1 *John* 2. 27. the holy  
 Ghost was resembled by fire; we must  
 prepare matter fit for it, that wee  
 quench not this fire: this is done by  
 our being imployed in the works of  
 the Lords Day.

Our

4 Com.

Our sanctification of the Sabbath standeth in

}	Prayer.
	The use of the Word.
	Thanksgiving.

*Prayer is to be used,*

I. Before the Sanctification of the Sabbath; either

1. Privately, *Psalms*. 111.1. *Mark*. 6.46.

2. Publicly, *Acts*. 6.13. *1 Cor*. 6.

II. After the Sanctification of the Sabbath, *Num*. 6.24. *Luke* 8. for unlesse he continue his Spirit which hee hath given us, the enemy will prevaile against us.

*The use of the Word, Deut*. 4.10.  
*which is*

1. To reade it, or heare it read privately, before we come to the publike assembly, that so we may the better apprehend it, and gather more fruit by it, when we are publicly taught: as the Jewes had their *Sabbath*, their day of Preparation.

2. To heare it publicly; both the Law, *Acts* 15. 2. *Acts* 7. and the Go-

Gospell, 1 *Thessalon.* 5. 27.

4 Com.

3. After we have heard it, to search the Scriptures, and to examine that which hath been delivered.

4. To ponder in our hearts that we have heard spoken, *Luke* 9. 2. *Psal.* 97.

5. To confer of it between our selves and with others also.

*And this conference may be*

1. Betweene the Teacher and the Hearer : so was the use of the Jews, that the eight day, which was the last of the Sabbath, the Doctors sate, and all the people came, and were resolved of their doubts : and thereupon it was that Christ did appose them, not as a Teacher, (as some thinke) but as a Learner., *Luke* 2. 42. *Luke* 10. 2. *Acts* 3. 7.

2. Betweene hearers : and that either between equals, *Gal.* 2. 2. 2 *King.* 2. 11. *Luke* 24. 17. *Mal.* 3. 16. teaching one another, because that doth some much good, which doth nothing move other some ; or else between Superiors and Inferiors, as the Master and the servant.

*The*

4. Com.

*The giving of Thankes is also a duty of the Sabbath, Psa. 8. 1, 2. there is a generall use of them: and there is also a particular use, Psal. 9. 11. Psa. 92. Is a Psalm for the Sabbath: In this, the Works of Gods hands are meditated upon, v. 4. His Judgments on the Wicked, vers. 7. His mercies, vers. 10. &c.*

All these David mentions in his Song to the Instrument of ten strings the Viol and the Harp. And hereby both stirreth up himselfe to his duty, as also setteth forth the praise of his God: The want of plentifull Thanksgiving is a greater blemish in our Church than many of those which are urged. Prayse is due to God, because he heareth our Prayers, *Psa. 65. 1, 2.*

Also the celebration of the Lords Supper, is a worke of the Lords day.

Also besides these three, the Sacraments and Discipline are for the Sabbath day, but not for every Sabbath.

And though Rest bee commanded on the Sabbath, and working forbidden: yet as before we shewed, those  
good

good works which tend to the practice 4. Com.  
of holinesare to be done on the Sabbath  
day, and are also a part of our sanctifi-  
cation of the Sabbath: namely works  
of mercy, outward, and inward.

I. Outward, or in bodily things,  
*Math. 25. 53.* to feed the hungry, re-  
fresh the thirsty, receive strangers,  
cloath the naked, visit the sick, and  
those that are in prison: as lastly to  
bury the dead, as *Augustine* saith, *No*  
*ptaeat miseria*, to cover our misery, and  
take it out of our sight.

To them that say, they know not  
who needeth. *Object.*

We answer, *Occurrere est succurrere*, *Answ.*  
to visit them and know their wants is  
the way to releive them aright. And it  
is necessary they should give: For as  
*Augustine* saith, *Petit suum pauculum*  
*temporarium, da, & recipies magnum*  
*aeternum*. The poore beg a small  
temporary kindnesse, give it him,  
and thou shalt receive a large eternall  
benefit.

*Object.* To them that say they have  
little.

*Answ.* We answer: God doth not  
*Respi-*

4. Com. *Respicere quantum*, Respect how much; but *ex quanto*, out of how much. But in our giving we must take heed, that we do not take away on other dayes, to give on this day, for that were to give *maio rem partem Diabolo*, the greater part to the Devill.

II. Inward, or in Spirituall things. Of which *Augustine* saith, *Principalior est interna Charitas, quia parti principaliori medetur*: Inward Charity is of greater esteeme than outward, because it cureth the more principall part of man.

*And this inward mercy is of seven sorts.*

1. To teach the Ignorant, *Psa. 51. 13*  
*Dan. 12.*

2. To advertise the Doubtfull, *Prov.*  
*27. 9.*

3. To exhort the Slack, *2 Corinth.*  
*13. 11.*

4. To Forgive, *Math. 6. 14.* *Qui dat, non recipit, nisi remittit: qui remittit, recipit, etiamsi non dat*: He that giveth receives not a reward, unlesse he forgive: hee that forgiveth shall receive

receive, though hee gave not.

4. Com.

5. To Forbeare, 1 *Thess.* 5.4. *Gal.*

2. 2.

6. To Pray one for another, *1am.* 5.6  
*Luke* 23.34.

7. To Reconcile others, *Math.* 5.9.

Now besides this Sabbath, there is also included, by the rule of *Homogenea* things of like nature to be alike, another Sabbath, *Lev.* 16.27.

### *The day of Fast.*

For as *Augustine* saith, Before the fall there needed but one glorifying of God, namely by giving of thanks: But since the fall by reason of our great back-sliding, God must also be glorified *Sacrificia tribulati spiritus*, A sacrifice of a troubled spirit, for the mortifying of our flesh.

Neither is this a matter Ceremonial: For Christ saith, *Luke* 5. 35. that wee shall fast after his taking away: And we see the same accordingly practised by the whole Church, *Acts* 13.3. by *Paul*, *2 Cor.* 11.27.

This Sabbath of *Fast* is either publike or private.

Publike



4. Com.

Publike, to which the silver trumpet must be blown, *Joel* 2. 15.

Private, that none know of it, *Mat* 16. 5.

*The reasons of publike Fast.*

I. For turning away some evill either *culpa*, or *pæna*; of fault, or punishment.

Both these } ours, } first.  
are either } others, } *pæna*.

1. Our own, when Gods arrowes are upon us, *Josh*. 7. 6. *Judg*. 20. 26. *1 Sam*. 16. *Joel* 2. 14. or when they hang over our heads, *Hest*. 4. 3.

2. Others, as *Zach*. 7. 5.

For *malum culpa*, the evill of sin, seeing we have all offended God, we should all feare his judgments to come upon us, *Ezra*. 9. 11.

II. For the procuring of some good, *Act*. 13. 27. *Acts* 14. 23. and for all these causes, publike Fast is necessary, and not to be neglected as we regard Gods Judgements.

*Private*

Private Fast likewise is,

1. *Ob malam paenem* } under his hand, 2 Sam. 12. 16.  
 for our selves, } neare his hand, 1 Kin. 21. 21.  
 for others, Psa. 35. 13.

2. *Ob malam culpam*, idest, propter languorem boni, for the evill of sin, that is, for the fainting of goodnesse in us: for without fasting some temptation cannot be avoided, Math. 17. 2.

And as the publike Fast, so also the private Fast is not only for turning away of evill, but for procuring some good.

1. Generally, Act. 10. 13.

2. Particularly, Mat. 4. Act. 14.

Now as of the other Sabbath, so also of this, } Outward ab-  
 } stinence.  
 there are two parts, } Inward for-  
 } row.

In the Outward Fast is required, that it be wholly all the day, Levit. 23. 32. Ezra. 2. 6. and Joel 1. 3. is required wakefulnesse, and Exo. 23. 4. Neh. 1. 6. to lay off our good apparell, and put on more vile cloaths. And lastly, that there

4 Com. be a separation from all labour, that is used on other dayes, than the Sabbath. And, *quod ventri subtrahitur, illud pauperi detur*: what thou sparest from thy belly, give to the poore.

Neither will outward abstinence serve the turne, without inward sorrow, *Esa. 58. 3.* and herein is, first an indignation against our selves, which is an affection mixt with feare, that wee have undergone the danger of so great a punishment; and secondly sorrow, that we have offended so good a God.

And to these must be added, a desire of amendment, and a promise to take a more strict order hereafter in our serving of God than we have done.

For indeed, both these Sabbaths are spirituall, as wee may see by that *Esa. 58. 3.* wee must cease from our owne works, yea from our own thoughts, if we will rightly sanctifie them.

*Meanes to sanctifie the Sabbath.*

1. A place of sanctification, *Levit. 19. 30.* and *26.* 2. wee must reverence his Sanctuary: *Psa. 132. 5.* And for this place of Gods worship, the Apostles

files tooke order, that it should not be 4 Com.  
too pompous, neither yet too homely,  
but that it bee decent, with that  
*ἁγνότητι* handsomnesse and good  
order; which though it bee not the  
more weighty point of the Law, yet  
is not to be neglected,

2. Persons fit for all actions excellent;  
such as are able to do more than read  
and speak, *Lev. 21.6.* For *Prov. 19.18.*  
*Where there is no vision, the people perish.*  
So we see in the Scriptures, what alter-  
ation, and destruction had been, for  
the rarity and want of Prophecy, *Judg.*  
*17.7.* *1 Sam. 14.* *2 Chron. 15.3.* *2 Kin.*  
*17.16.* so that *Moses* wished *Num. 11*  
*29.* that all might prophesie, and *Paul,*  
*1 Cor. 14.5.* and we see by experience,  
that our enemies would invade us in  
such places, where the people are least  
taught in the Word of God.

3. Maintenance of the places of  
Gods worship, and not only so, but of  
Schooles also.

So *Moses* was brought up in all  
manner of learning, *Act. 7.22.* And  
to this end *Josh. 15.15.* there was a Ci-  
ty like our Universities *Kiriath Sepher,*

4. Com. a City of letters, or a City of books, and *Act. 19. 9. Paul* disputed in the Schoole of one *Tyrannus.*

4. Maintenance of the person, *Neh. 10. 37.* the Tithes to the *Levites*, *1 Cor. 9. 14.* they that preach the Gospel must live by the Gospel. All that labour must have something for their labour; and much more then they that minister unto us spirituall things, must be made partakers of our temporall things.

And that they must not have lesse than the tenth part may be thus proved.

1. By the connecting of their ministry to the Priesthood of *Melchisedek*, *Lev. 27. 32.* The tenth part holy to the Lord.

2. In regard that which *Jacob* promised was morall; namely, that hee would give the tenth of all to God.

3. The reason of it was not peculiar to the Jews, but continueth still to us, and therefore the reason remaining, the thing it selfe also still continueth.

*Thus much of the fourth Commandement: And so of the first Table.*

T H E



# THE SECOND

## T A B L E.

**T**He summe of the first Table was, *Love the Lord thy God with all thy heart, &c. Math. 22. 37.* The summe of the second Table, *Love thy neighbour as thy selfe.* And they are well joyned together, and this latter dependeth well upon the former; *Ut rivus Justitie ducatur è fonte pietatis:* that the stream of Justice may run along from the well-spring of Piety.

For the first Table treateth of our duty and piety to God, and the second of our Justice towards man: and in this God giveth us a testimony of his love to man, whom hee made like to himselfe: and for whose good he hath made one Table of the Law, and that consisting of more precepts than the

2. Table. former Table, which concerned himselfe.

Neither doth it derogate any thing from the love of God, but rather increaseth it. For if we love our friend, we will love his child, and so *1 John 4 21. Let him that loveth God, love his brother also*; for if wee love not him whom we see, how shall we love God whom we never see? And if we love man which oftentimes doth us hurt, how should we choose but love God, who is always doing us good?

The Commandements of the second Table, serve for the uniting of man to man: As the Commandements of the first were for the uniting of man to God. God is to be ever a ready help at hand, our defender and upholder, and there is no man who needeth not also the help of his neighbour, whence it followeth that we ought to love one another.

*In this second Table are generally three things.*

1. The thing commanded, *Love.*
2. The object of Love, *Our Neighbour.*
- 3.



3. The manner of it, *as our 2. Table.*  
*selves.*

Love is either *Amor*, a naturall affection, which extendeth it selfe to all Gods creatures, with a desire that they may remaine in that course that God hath set them. Or it is *benevolentia*, good will, which is in reasonable things only; but rash and may be with error. Or else *dilectio*, rationall choyce of one beloved, which is with consideration, and without error. And this is the love here commanded, for as *Augustine* saith, *Verus amator, debet esse verus aestimator*: a true Lover is one which can truly value things to their worth. If wee love our brother wee must,

1. Rejoyce at his welfare, *Rom. 12. 15.* not bee envious to hinder others from the partaking of our good; which was the fault of the servant that hid his Talent, *Math. 25. 26.* or if we have not the Talent, we must not envy others that have it; which was the Devils fault, and the cause of the first temptation.

Here also is comprised the duty of  
N 4                      having

2. Table. having peace with all men, *Rom.* 12.18 as far as is possible: and if at any time there be a breach of peace, that wee should not be peremptory and unappeasable. The Angels sang, glory to God and peace on earth. And there is nothing more to be desired than concord in all good, nothing more to be shunned than discord in good, which some time falls out by humane frailty, which Christ signified by saying hee came not to send peace on earth, but the sword; yet peace is his gift, and blessed are the Peace-makers in good; and on the contrary, cursed are the peace-makers in evill.

2. Do no man hurt, by inflicting evill upon him, or by detaining good from him, *Lev.* 19.

3. If any man do us hurt, recompence him with good, *Rom.* 12.14. *Mat.* 5.44.

4. Succour the hungry and needy, *Pro.* 22.22. *Math.* 5.44.

If we have this worlds goods, which are defined to be those which we may depart withall, *salvo statu nostro*, without prejudice to our estate.

5. We

5. We must pray for him, *Rom. 12. 2. Table*  
14. *Math. 7. 24.* for to pray for our  
neighbours is *radius Charitatis*, a beam  
of Charity.

6. We must perform the duties of our  
calling toward our neighbour, as if he  
be a Lawyer, he must give good coun-  
sell, and so of the rest, *Luke 6. 27, 28,*  
29.

*Thus much of the thing comman-  
ded, Love.*

The object of our Love must be our  
*Neighbour.*

The Pharisees tooke this word straitly  
for their friends only, *Math. 5. 43.* but  
Christ, *Luke 10. 37.* sheweth that *Mi-  
sericordia, non loci differentia, facit pro-  
ximum*: Mercy and not difference of  
Countrie, makes one our Neighbour.

And if he be a neighbour that shew-  
eth mercy: and *proximus* is *proximo  
proximus*, then he must be also a neigh-  
bour that standeth need of Mercy,  
though he be our enemy.

And the Law confirmeth the same,  
*Deut. 22. 1.* If thy brothers Oxe go a-  
stray, thou shalt bring him again to thy  
brother, and *Exod. 23. 4.* If thou meet  
N. 5 thine

Table. *thine enemies*: Oxen going astray, thou shalt bring him to him again: the selfe same Law for brother and enemy.

The object of our love is said to bee our neighbour, or our brother, we may use both words.

1. If he be our brother, there is *identitas originis*, one and the same originall unto us: we are all of one bloud: and we see even in beasts identity causeth love, as those of a kind will love one another: and so children like their own faces in a glasse.

2. If he be *proximus*, why then in regard of use love him: for one neighbour shall have use of another, and stand in need of him, and Society should be *amoris mages*, the loadstone of love.

Now in this love to our Neighbour, we must consider two things:

1. Take heed we take not the sin of our neighbour, for our neighbour. For *Omnis peccator, quatenus est peccator, est odio habendus: omnis homo, quatenus est homo, est diligendus: Sic homines diligamus, ut non diligamus errores:*

*ob id quod facti sunt, non ob id quod fecerunt*: 2. Table. Every sinner, as he is a sinner, is to be hated: every man, as he is a man, is to be loved: Let us love men, so that we love not their sins, and love them for that which God made them, not that which by sinne they made themselves.

2. For degrees, whether *alius alio propinquior*, one man is neerer than another.

It is certaine, there are degrees; for to omit our duties to our parents, is worse, than to omit the same duties to a stranger.

*Now where there is a greater duty, there must be a greater affection, and so greater love; And the order of our love must be thus,*

1. To God, for hee is that *Bonum*; good, by the participation whereof all other are *Bona*, good; and to which all other give place, as in policy to *bonum publicum*, the publike good.

2. Our own soules, for we are *Unitas*, an Unity or one entire in and with our selves, and cannot bee but

a. 1 able. but united with our brethren.

3. The soules of our brethren before our owne bodies : for any mans soule may directly be partaker of the universall good which is in God, but so can no mans body, but by participation with the soule, and therefore the soule is to be preferred.

4. Our owne bodies before other mens.

5. The bodies of our Neighbours. And among them, first to them that have need. And of those, first to the household of Faith, *Gal. 6.10.* and of them, first to our Countreymen, *Psal. 122.8.* of these, first them which are *Nostri*, our friends, and acquaintance, *1 Tim. 4.6.* of them, first to our own, and namely, them of our household, *1 Tim. 5.8.* and our kindred : and first the wife, *Gen. 2.24.* *2 Sam. 1.8.*

*Thus much of the object, our Neighbour.*

*The manner of our love, As our selves, Non quantum, sed sicut, Not so much as thy selfe, but after the same manner :*

*Wher-*

Wherein are foure things :

1. The end *propter quod amas teipsum*, for which thou lovest thy selfe, that must be, *quia Deum amas : ideoque omnia quae sunt Dei, ob hanc causam dilige fratrem, quia Deum amat, quia Dei est*. Because thou lovest God : and therefore all things which are Gods, for this cause love thy brother, because he loveth God, because he is Gods.

2. The meanes to this end, *ad quod teipsum amas* : To which end thou lovest thy selfe. Thy love to thy selfe should bee, chiefly in respect of thy soule, so chiefly love the soule of thy Neighbour : and therefore as *Augustine* saith, *Aut ama me quia sum Dei, aut ut sum Dei* : Either love me, because I am Gods servant, or as I am Gods servant : And so wee must not *consentire ejus voluntati in malo*, not consent to his will in any evill.

3. Not for the use of him, or because we hope to have a good turne of him, but *gratuito*, freely.

4. After the order, and in the degree



2. Table. gree before spoken of: namely, after God, and after thine own soule: and first his soule, and then thine own body, and then his body.

And thus our love  
must be *ex fonte pie-*  
*tatis*, flowing from  
the spring of piety; { *Iustus*, Just.  
*Verus*, True.  
*Ordinatus*, Di-  
rected to the  
right end.

So that our Love must bee to-  
ward our Neighbour, not as always  
it is towards our selves, but as it  
ought to bee; nor as an evill man  
loveth himselfe, but as a mans heart  
well regulateth, and affecteth his  
owne selfe.

# THE



# THE FIFT

## Commandement.

**G**OD hath not made all men alike, but hath made some partakers of his excellency, and set them in superiour place : Others of a meaner degree, and set them in a lower place, that mutuall society might be maintained, for this he hath provided in this Commandement ; Here he establisheth the Cloth and Chaire of Estate, having given such excellency to some that hee stiled them Gods, *Psa. 82.6.* To these others of inferiour ranck must submit and shew their observance.

The Commandement hath two parts.

1. The Precept, *Honour thy Father, &c.*

2. The

2. Table.

2. The Reason, *That thy dayes, &c.*

The precept containeth the duties of

{ Inferiours, to honour.  
 { Superiours, to be Father and Mother.

God dealing seriously with man, delighteth to knit up his speech in a short compasse, and therefore in one word expresseth his command; Hence in the negative Commandements hee maketh choice of the ugliest and loathsomest word of that kind, to terrifie us from those words which signifie sins, notso grosse. So in this Commandemēt he maketh choyce of the Father and Mother to beautifie the Commandement, and sweeten the duty withall.

Now as *Chrysostome* saith, they must first be Fathers, before they be honored as Fathers.

*Thy Father*: The Hebrew word is אבך *Abba*, which is, hee that hath a care or desire to do good, so that, he is a Father by whom others are in any better estate, for as naturall Fathers are *Causa existendi*, Cause of our being, so others are *Causa bene existendi*, Cause

Cause of our well beeing.

5 Com.

*Honour*: The word כבד *Kabad*, signifieth *aggravare*, to increase and aggravate, and adde, so that wee must adde an excellency unto them; wee must *addere pretium*, adde estimation, and *addere pondus*, adde weight, and by translation *honorem*, honour; make it a matter of weight to honour them, and seeing they beare the person of God, they must not be set light by.

We see 1 *Tim.* 2. 2, 3, 4. the Apostle goeth thus to work: God would have all men saved, that they might be saved, he would have them live in godlinesse and honesty: that they might so doe, he would have them taught the knowledge of God: and that they might intend this, he would have them lead a peaceable and a quiet life: peaceable in regard of outward invasions, and quiet in regard of inward tumults and troubles.

Now if the naturall father, and naturall mother could have performed this, they needed no other, but *Gen.* 10. 8. there comes one *Nimrod*, with a company of hounds at his taile, (that meta-

5. Com. metaphor it pleaseth the holy Ghost to use) and he takes upon him, to bee a hunter, that is, a chaser of men, to disturb and trouble them: and after that God first allowed, and after instituted, that there should be governors to deliver us from unreasonable and evill men, 1 *Tim.* 2. 2. and government, both for resisting of outward foes, and for quieting of inward strifes; and to comfort and cherish good men, that love to live quietly, to come to knowledge of God, and of a religious demeanor of themselves.

The Magistrate is the *Minister of God to take vengeance on them who doe evill, but a cherisher and comforter of such as do well.* *Rom.* 13. 4. The benefit received from his vigilancy is well set forth, *Dan.* 4. 9. Under the representation of a great tree, and *Esa.* 32. 2. by comparing him to a River in dry places, and the shadow of a great Rock in a dry land. Our study must be to give him all due submission and honour, for in his peace wee shall have peace, *Jerem.* 29. 17.

Honour

5<sup>th</sup> Com.

Honour thy Father, and thy Mother.

First of the duties in generall.

The duty standeth aswell in the action, as in the manner of the action; and neither are to be omitted.

There are some duties which are *officia reciproca*, mutuall duties between the inferiour and superiour, due by either of them to the other of them.

1. Love, but in a higher degree than that which is due to every one, the name of it is *agape*, which is a naturall affection, either ascending or descending, and that either properly, or by analogy, *Phil. 2.20.* as a sonne to the father.

2. To wish well to him whom we love, and because *Christianum votum* & *oratio*, Prayer is a Christians well wishing; therefore to this wishing well, wee may adde Prayer for them.

The

5. Com.

*The particular duties from inferiours  
to Superiours.*

I. The first Inward.  
is Honour ;  
and that Outward.

Honor in exact speech belongeth to God alone ; yet he hath pleased to impart some beames thereof to men : He hath made some *vessels of Honour*. He calls them to it, and fits them with gifts. They have *ὑπεροχήν*, Excellency, *ἐξουσίαν*, Power, and *ἀρχήν*, a place of authority to exercise their power.

1. Inward honour is that *honest opinion*, that good opinion and reputation that one man hath of another ; wherein we witnesse a certaine excellency to be in him whom wee doe thus honour.

The contrary hereof was in *Corah* and his company, *Num. 16.3.* this was his *Thesis*, The Lord is among us all, we are all alike holy to the Lord : and therefore *Moses* and *Aaron* should be no more excellent than the rest of the people.

2. Outward honour, what it is, and after



after what sort it is to be exhibited, is 5. Com.  
better known and determined, by the  
manner of the Countrey, than other-  
wise; because all are not alike, every  
Countrey hath not the same fashion:  
for our selves, wee may reduce it to  
these heads:

1. To rise up, when that person of  
excellency is in presence, which either  
by nature, or by analogy and proporti-  
on, is our Father, *Job* 19.8. and 1 *Kin.*  
2. 19.

2. To uncover the head, in token of  
our reverence of him, 1 *Cor.* 11.4.

3. To bow the knee, *Gen.* 41.43.

4. To stand, as *Exod.* 18.13. *Moses*  
sate because he was Judge, and all the  
day long the people stood, and 2 *King.*  
5.25. *Gebezi* stood before *Elizeus*, as  
our servants stand before us.

5. To bee silent when our betters  
speake, and to give eare unto them, *Job*  
29.9,10.

6. When we are by necessary occa-  
sion to speake, to use words of submis-  
sion, as *Sara* called her husband *Lord*  
or *Sir*, *Gen.* 31.35. and *Josephs* brethren,  
not knowing it was their brother,

*Thy*

5. Com. *Thy servant our father is in good health*  
*Gen. 43.28. and Rachel to Laban her*  
*father, Let not my Lord be grieved that*  
*I cannot rise.*

The last duty of outward honour, in the Scriptures comprehended under the name of service, *Luke 17.8.* or waiting upon. It comprehendeth all such duties as are used by Servants to their Masters.

I I. After *Honour* followeth *Fear*, which doth properly belong to the superior, in regard of his power: And it is an awe or reverent feare, or a standing in awe of them, *Levit. 19.3. Ye shall feare every man his father, and his mother.* And *Ephes. 6.5. Wee must with feare and trembling serve our Masters according to the flesh:* and much more Kings, because *Pro. 16.14.* their anger is as the messengers of death.

I II. The next thing due unto them in regard of their government is *Obedience*, expressed *1 Tim. 6. 1.* being under the yoke; that is, when they will us to do this or that, we must put our necks under the yoke of their commandement, *Prov. 23.22. Obey*

thy father, and so *Ephes. 6.1.* as *Isaack 1. Com.*  
 obeyed *Abram* his father, *Gen. 22.9.* *Ja-*  
*cob* obeyed *Laban* his Master, *Gen. 31.6*  
 the people promise to obey *Joshua*,  
*Josh. 1.6.*

Wicked therefore was the Doctrin  
 of the *Pharisees*, *Mat. 7. 11, 12.* That  
 a man should give to the treasure, and so  
 bee freed from honouring his Fa-  
 ther.

For this cause it is that we pay tri-  
 bute, and custome, to shew that wee  
 are not only ready our selves, but our  
 goods also are at commandement.

*Now the manner of our obedience*  
*is this,*

1. It must be in simplicity and single-  
 nesse of heart, with a good Conscience,  
*Col. 3. 22.*

2. It must be *Alacriter*, with cheer-  
 fulnesse.

3. We must do it continually, at all  
 times, and in all cases lawfull, not con-  
 trary to Gods Commandements.

And because we are not given to this  
 Obedy nature; therefore six reasons are  
 given

5. Com. given to move and induce us to performe this obedience.

1. The very placing of the Commandment may move us much, in that God hath put it before our goods, yea before our life; to shew that obedience to government ought to be deare to us than our good, yea, than our lives.

2. The names of Father and Mother, which God hath given to Governors, which are names of nature, full of love; and the more apt to move Obedience.

3. The promise of long life, a thing no lesse amiable: for death is a thing repugnant to nature.

4. It is a good thing, 1 *Tim.* 2. 3. it is to God acceptable; yea, it is that which God is specially delighted with. *ἀρετὴν, Colos.* 3. 20, and they that are thus obedient they are *ἁγροί, ἀπὸ δαξί* *ἀρετῶν.* Good, acceptable, well pleasing.

5. It is not only good, but *δίκαιον* *Ephes.* 6. 1. *It is right.* We cannot forbear it without injury: and therefore Christ saith, *Math.* 22. 21. Give

unto Caesar that which is Caesars : it is 5. Com. his own, and therefore if you keep it back, you doe him wrong, and injustice.

6. It standeth us in hand so to doe : and the reason is, *Hebrew. 13.17. They watch over our soules.* So that where honour is detracted, there care of preservation is diminished ; and by reason hereof the power, wickednesse, and impudency of naughty men is increased, and we the more troubled.

*Now the duties of Superiours in generall.*

The nearnesse of the two significations of the word (כבוד) *Kabad*, which signifieth both heavinesse and honour : and in the Greek (τιμή) honour, and a losse, or mulct : in Latine (*onero*) to burden, and (*honoro*) to honour, sheweth that this honour goeth not without a charge and a burden : and that it is required of them, that they should be, that which they would bee honored for.

1. They must know that their office is διὰ τὸν κυρίον : in and for God, and  
O that

5. Com. that they be Gods Ministers, 1 *Pet.* 2. 13. *Rom.* 13. 4. They are Gods Vicegerents: their judgement is his, and not their own, 2 *Chro.* 19. 7.

2. To make their places yet more weighty: *Psa.* 78. 71. and 2 *Cor.* 12. 14. The Children are not for the Fathers, but the Fathers for the Children. *David* was taken from the sheepfold to be a King: But why? *Ad pascendum Israel*, to feed *Israel*.

And after the same manner it is between those that are Fathers, and Children by nature. God in the beginning saw the want and defect that was in children, and therefore ordained a duty to be shewed unto them, before they are able to give honour; and then afterwards for a recompence, the children are to give honour to their Parents, that have helped them, when they could not help themselves.

And as God ordained the children to be thus holpen, and their wants to be supplied by their parents: so must those that are in authority nourish and cherish those that are under them, as *Moses*, *Numb.* 11. 12.

12. carried the people in his bosome, as 5. Com.  
a Nurse.

3. Seeing God hath made them Fathers and Mothers, and those that are under them Children; and consequently hath made a difference of high and low, they must take heed, that they do not pervert this difference, and make them equall; or set those before, whom God hath set behind.

We see the order that the Prophet *Nathan* used to King *David*, 1 *Kings* 1. 26. *Me thy servant, and Zadok the Priest, and Benajah the son of Jehojada, and thy servant Salomon*: he commeth last, though he were the Kings son, and the Prophet *Nathan* knew wel enough in what order to place him.

The contrary to this was the fault of *Eli*, 1 *Sam.* 2. 29. whereas *Elies* sonnes should have honoured him, he honoreth them, and intreateth them, as an inferiour should do his superiour, *I heare evill of you, I pray do thus no more*: and it is said there, that God would make their seed abjects, because they gave away the honour from themselves.



5. Com.

4. As this order is thus established by God, and must by men be retained, so it must also be practised, and not be a bare and naked resemblance, or dumb Idoll, but put to use; for *1 Thes. 4. 11.* the superiour must see that such as are under him fall to work: and if any break order, then *Rom. 13. 4.* hee hath not authority in vaine, but *propter vindictam malorum*, to be avenged of evill men. But for those that do well, he must encourage them, *Well done good servant and faithfull, Math. 25. 23.*

*Now for the manner of their government.*

1. For himselfe, *David, Psa. 101.* speaking how he will govern, beginneth with this, *He will walke uprightly himselfe*; and so be an example before his people. *Gregory* maketh the right use of power to be, *Ut homo sit potens in seipso, adversus seipsum, pro seipso* that is, He should be of power in himselfe against the rebellious affections of his own nature, that so he may do himselfe good, and bring himself to goodness.

2. To

2. Toward others that are under 5. Com. him, *Levit. 25. 43.* He must not deale cruelly, but use moderation: not in proud manner, to use contumelious words, and tyrannous deeds, but as all Christians, *Ephes. 4. 31.* so especially those in high place must bee far from anger, bitternesse, crying out, and railing, and such like. He must not be *tanquam Leo in vi sua*, as a Lion in his violence and in his rage: for so *Zeph. 3.*
3. A naughty governor is described to be like a roaring Lion.

*Their duty is further set downe at large, Psal. 82. from the second verse to the end of the Psalm.*

In this Psalm is set down,

1. How God standeth in the Congregation of Princes, and seeth how they use their honour?

2. He oblerveth whether they oppresse or relieve the poore, *verses 3, and 4.*

3. Hee sheweth that if they abuse their power, the foundations shall bee shaken, and all will go to wrack.

4. That though he calls them Gods,

O 3  yet

3 Com. yet they bee *but men*, they have rule committed to them, but Christ hath power to dispossesse and punish them.

5. That they shall dye like men, *verse 7. Non sicca morte*, of violent deaths, as did many of the Israelitish Kings afterwards.

6. That God was the great Judge, and would arise and judge the earth, *ven.*

8. because men executed not Gods Judgements aright, but became evill Shepherds as those spoken of, *Eze. 34.2,3.*

*Quest. 1.* Whether Inferiours owe any honour to Superiours that are evill and wicked?

*Answ.*

Yes, they do: for the wickednesse of a man cannot take away the force of Gods Commandement, nor make void Gods Ordinance: no more than mans unbeliefe can frustrate Gods promise, as we read, *Rom. 3.3.*

Though they be froward, we must submit our selves, *1 Pet. 2.18.* As when Sarah dealt roughly with Hagar, yet the Angell willeth her to returne back to her Mistres, and to submit her selfe unto her.

And as in the family, so in the Com-  
mon-

monwealth. We know *Saul* dealt very roughly with *David*, and yet still he acknowledged subjection unto him, so that he would do him no violence, when opportunity was offered him in the Cave.

And not only being froward, but though they be wicked, yet obedience and honour is to be done unto them: For it is God that set them up, though it were in his wrath, *Hos.* 13.11. and *Ier.* 27.7. the Lord saith, That he had given *Nebuchadnezzar* the government that he had, and all Nations should serve him. And *Esa.* 10.5. The rod of his wrath the King of *Assur*, was by him purposely set up.

*Paul* commands to pray for Kings though then they were Heathen and wicked, *1 Tim.* 2.2. And *Peter* bids honour the King, *1 Pet.* 2.17. when as then *Nero* ruled. *Paul* useth the benefit of this wicked Princes power, and appealeth from the Deputy to *Nero*, *Acts* 25.11. Even the hearts of ungodly rulers are in the hands of God; He turneth them as the Rivers of waters, which way he will, *Pro.* 21.1.

5. Com.

Only this distinction may be added : look what honor we give them, we do it not to man but to God himselfe, in reverence to his Ordinance : not τῷ προσώπῳ to the person, but τῷ προσώπῳ to the visard that God hath put upon him ; as the Heathen *Embleme* was, ὄνθη ἀγῶνι μυστήρια, an Asse laden with the Image of the goddesse *Isis*, and the people fall down and worship : but the Inscription is, *Non tibi, sed Religioni* : not to thee, but to Religion.

And again, this we may further say, that be a government never so bad, yet it is better than none at all ; an *Oligarchy* when the rule is under a few, is better than an *Anarchy*, when there is no ruler at all. And therefore, *Hos. 13. 11.* Though God gave them a King in his anger, yet he took him away in his wrath, and in the fury of his anger : for then their plague was greater, to bee without a Prince, than to have a bad one.

Quest. 2.

*But to go a degree farther : Viram malo, in malo, or ad malum obediendum ? Whether we must obey an evill man*

man in an evill thing? or Whether wee 5. Com.  
owe (as we call it) absolute obedience to  
evill Magistrates?

No, we do not: for absolute obe- *Ansiv.*  
dience is due to God only: and Kings  
are to be obeyed, so far as their com-  
mandements are not repugnant to  
Gods Commandements: For if God  
command one thing, and they another;  
*Deo potius quam hominibus*, better o-  
bey God than man, *Act. 4. 19.*

No man can serve two Masters, *Mat.*  
*6. 24.* when God and they command  
all one thing, they are but *unum agens*,  
and so but one Master; and there are  
not two Masters, till man break order,  
and become a Master himselfe against  
order.

Our Saviour rule is, *Luke 14. 26.* He  
that commeth to me must hate father and  
mother and all; which he expoundeth,  
*Mat. 10. 37.* He that loveth father or  
mother more than me, is not worthy of  
me: for *bonum, quod impedit majus bo-  
num, in eo minus diligendum*: That  
good, which hindered a greater good,  
is lesse to be loved.

Examples of this. God the Superi-

5. Com our or all, the great Superiour, tooke order they should not fall down, nor bow to any Image: *Nebuchadnezzar* a Prince, a lesser superior, he commands the contrary, he was disobeyed; and the disobedience was no disobedience: for disobedience is not but *ἐν τάξει*, in due place and order, and hee had gone out of order first, *Dan. 3. 18.*

*Darius* went out of order, *Dan. 6. 9* When he forbad prayer to God, which God had first commanded: *Daniel* contrary to the Kings Decree prayeth: *Daniel* kept his order; the King was out of order, the fault was the Kings.

In this Commandement God commandeth to honour father and mother, and yet we see, *2 Chron. 15. 16.* *Asa* had given charge that no Idoll should be erected; and because his mother *Maacha* did erect an Idoll, he deposed her, though she were his mother; and yet no breach of this Commandement.

So that as we said, it is no disobedience in the Inferiour, if the Superiour go out of the line, and the Inferiour keepeth it.

We.



We see 2 Sam. 11. 16. *Joab* for obeying the Kings letter, and putting *Uriah* but to chance medley, yet he is condemned for it: and so are the Soldiers of *Herod*, for killing the children, and executing his will, *Matth.* 2. 16.

When our Saviour, being forgotten by his father and mother, was found disputing in the Temple, his mother reprehendeth him for putting them in feare; *Why hast thou done thus*, saith she? and our Saviour, though he were obedient to his father and mother, yet he maketh her this answer, *Wot you not that I must go about my fathers businesse?* As if he should say, I have a father indeed, *Joseph*; but I have a Superior Father in Heaven, and I was to go on his businesse, and so could not wait upon you, *Luk.* 1. 49.

*To conclude this point,*

1 Pet. 2. 13. this honour must bee *propter Deum*, for Gods-sake, and that is *Eph.* 6. 1. *in Deo*, In the Lord. That is, *Tit.* 3. 1. In every good work. And as *Hierome* saith, *Honorandus generator,*

320  
Of Paternall  
3. Com. *ior, sed praeponendus* Creator: Our father must be loved, but our Father and Creator must be preferred before him.

And yet notwithstanding all this, it shall be good and expedient, *Non μ-  
χρολογῆσαι*, not to carpe at every little thing, but rather obey, if it be in our power.

1. In a thing doubtfull, as 2 *Sam.* 24. 4. *Joab* though he could see no reason to number the people, yet because the King commanded he obeyed, and yeelded unto it.

2. Though it be an unjust commandement, yet if it be not directly contrary to Gods Will, there may be just obedience unto it: as *Math.* 17. 27. it was more than *Cesar* could require of *Christ* to pay tribute, because he was a stranger; yet rather than hee would break quietnesse, he gave it.

*Now the particular duties between Superiours and Inferiours.*

*First to begin with the Husband and the Wife, and first their mutuall du-*

duties each to others; and then 5 Com.  
their severall duties.

Their mutuall duties may be gathered  
out of the three words that signifie  
Marriage:

1. *Conjugium*: the fellowship of a  
yoke, which is better borne by two  
than by one alone: so one must helpe  
another to beare all burthens: there-  
fore unequall matches which are hin-  
drances to Religion, not bearing all  
one yoke, are condemned, 1 Cor. 7. 27.  
not being in *Domino*.

2. *Matrimonium*: *Ut mulier fiat  
mater*, Matrimony, that the woman  
may become a mother: *Gen. 1. 18.* for  
propagation: and *Malach. 2. 15.* for  
increase of Gods Church, the holy  
feed.

By Gods institution was to be ob-  
served the marriage of one man with  
one woman: *it was so from the begin-  
ning*; when God would have men  
multiply on the earth and fill it with  
an holy Progeny.

3. *Nuptia*, Marriage or Covering;  
of *Nubo*, to Cover; as it were co-  
verings

5. Com. verings after sin, to cover each others shame.

*The severall and* Husband.  
*particular duties of* Wife.

1. The Husbands must live with their Wives as men of knowledge, 1 Pet. 3. 7. for she must aske of him at home, and therefore hee must bee able to answer her asking, and to instruct her.

And here the Wives duty is submission: not to stand upon her own will, but to be subject to her Husband: which subjection must bee with acknowledgement that the Man is the Womans head, 1 Cor. 11. 4. And therefore because the senses of seeing, and hearing, are in the head; she must see and heare by him: yet shee must not be too much kept under: for as she was not made of his head, so not of his feet, but of his side, that she might be his equall.

2. The Husband must also love his Wife, and not only with the generall duty of love, whereof wee spake before

fore, but with an especiall love, and re- 5. Com.  
spect peculiar to her, so as he must for-  
sake father and mother, and cleave unto  
her: and his love must not be fleshy, or  
in outward respects only, but in the  
spirit, *Eph. 5. 29.*

And especially to have this care that  
hee may present his Wife to God as  
Christ did his Church without spot or  
wrinkle.

And the Wives duty in this case must  
be the very same, answerable to her  
Husbands: she must love him with the  
same love that he is to love her withall.

'Tis also the Womans duty to feare  
God, so shall she be truly prayse wor-  
thy, *Prov. 31. 29, 30.* Such a one as  
*Lydia, Act. 16.* Beauty in her with-  
out graciousnesse, is but as a gold Ring  
in a Swines snout, *Prov. 11. 22.* Her  
chiefe ornaments are modesty, humili-  
ty and inward vertues, *1 Tim. 2. 9.*

The Husband must bee the provider  
for his wife, and so for his children, and  
family, *1 Tim. 3. 8.* and the wife must  
also have a care to looke to that which  
her husband hath provided, *1 Tim. 5.*  
*14.* that nothing bee lost, *John 6. 12.*  
and

5. Com. and therefore they must keep at home and be good house-wives.

4. There must bee in both husband and wife *Officia resultantia*, honor and love of their friends mutually : as we see in *Moses* toward his father in law, *Exod.* 7. 18. and *Exod.* 18. 12. *Numb.* 10. 29. and for the woman, very excellently in *Ruth* toward her mother in law, *Ruth.* 1. 16.

*The duties betweene Father and Sonne.*

1. The first duty of the parents is in the beginning of their children : wherein, *Nontam generatio spectanda est quam regeneratio* : Not so much generation and high birth, as regeneration and the new birth is to bee regarded. So that this duty must not be performed with a brutish appetite, but by sanctifying themselves to the propagation of Gods Church.

This duty the child cannot answer; and therefore his duty herein is, to honour his parents, though they be never so meane and base; yea to do them service, *Luk.* 15. 29.

2. The

2. The second duty *Eph. 6. 4.* is to 5. Com-  
nourish them, when they have begot-  
ten them; and not against Nature to  
give them a stone, when they aske for  
bread, *Math. 7. 9.* Neither must they  
only nourish them, but bring them up,  
laying up for them, and diving the in-  
heritance, and if there bee no inheri-  
tance, then to provide them some Art,  
such as every one is most fit for; and  
the choycest of all to Gods service, as  
*Hannah* did, *1 Sam. I. II.*

*And to answer this, the son must not  
falsly purloine or embeſill from his  
parents, as wicked children do, but  
maintaine them rather, if the pa-  
rents want, and he be able.*

3. They must not only bring up their  
children, but bring them up in the  
Lord, that they may bee Christians,  
and sonnes of God, as well as they are  
their sons, *Gen. 18. 19. Deut. 4. 9.*

4. To all these they must adde their  
own example, and where need is, cor-  
rection, *Pro. 29. 15.* for he that corre-  
cteth not his sonne, hateth him, *Pro.*  
*13. 13.*

There



5. Com.

There is a bundle of foolishnesse in the heart of a child, and the rod of correction will drive it out, *Pro. 13. 24*. This must be done while there is hope, without regarding of the childs murmuring, *Pro. 19. 18*. For protracting of time is dangerous: It is recorded of *David* as a blemish to him, that hee was never displeased with *Adoniah*, *1 King. 1. 6*.

5. The last duty is a particular kind of Prayer and Blessing, which sanctifieth all the rest, or els all other meanes are nothing worth, *Gen. 49. 28*.

The sons duty answerable hereunto is, to be willing to receive instruction, and not to mock at good counsell, but to be wise, that so he may make his father glad, *Pro. 10. 1*. to imitate his fathers good example; and to be subject to correction, *Heb. 12. 9*.

Here are condemned marriages without consent of parents; for the womans vow to God, *Num. 30. 4*: cannot stand without his consent, much less the vow of marriage, and *1 Cor. 7. 12. 9*. the father must give his daughter in marriage.

*The duty of the Master, and s. Com.  
Servant.*

Mastership and service are lawfull, *Jacob* served twice seven yeares, *Gen.* 29. A man in poverty may serve to get meanes thereby, *Dent.* 15. 12. So may an Ignorant man to get knowledge and Skill thereby. For these two are proportionable. *Servitude* came first into the world for a punishment, when the servant gaineth maintenance and knowledge thereby.

I. The first duty of the Master is *Ars imperandi*, knowledge how to enjoyne them their works: and here must be observed foure things.

1. That his commandement be lawfull, for else in performing it, hee shall displease, *κρίνοντες τὸν κύριον*, the Master according to the Spirit; and though wee have a Master according to the flesh, yet the Master according to the Spirit is to be preferred; as *Joseph* preferred God before his Mistris, *Genesis* 39. 9.

2. The commandement must not only bee lawfull but possible; for a thing

5. Com.

There is a bundle of foolishnesse in the heart of a child, and the rod of correction will drive it out, *Pro. 13. 24*. This must be done while there is hope, without regarding of the childs murmuring, *Pro. 19. 18*. For protracting of time is dangerous: It is recorded of *David* as a blemish to him, that hee was never displeased with *Adoniah*, *1 King. 1. 6*.

5. The last duty is a particular kind of Prayer and Blessing, which sanctifieth all the rest, or els all other meanes are nothing worth, *Gen. 49. 28*.

The sons duty answerable hereunto is, to be willing to receive instruction, and not to mock at good counsell, but to be wise, that so he may make his father glad, *Pro. 10. 1*. to imitate his fathers good example; and to be subject to correction, *Heb. 12. 9*.

Here are condemned marriages without consent of parents; for the wifes mans vow to God, *Num. 30. 4*. cannot stand without his consent, much less the vow of marriage, and *1 Cor. 7. 12*. the father must give his daughter in marriage.

only

*The duty of the Master, and s. Com.  
Servant.*

Mastership and service are lawfull, *Jacob* served twice seven yeares, *Gen.* 29. A man in poverty may serve to get meanes thereby, *Deut.* 15. 12. So may an Ignorant man to get knowledge and Skill thereby. For these two are proportionable. *Servitude* came first into the world for a punishment, when the servant gaineth maintenance and knowledge thereby.

I. The first duty of the Master is *Ars imperandi*; knowledge how to enioyne them their works: and here must be observed foure things.

1. That his commandement be lawfull, for else in performing it, hee shall displease, *κρίνοντες τὴν ψυχὴν*, the Master according to the Spirit; and though wee have a Master according to the flesh, yet the Master according to the Spirit is to be preferred; as *Joseph* preferred God before his Mistris, *Genesis* 39. 9.

2. The commandement must not only bee lawfull but possible; for a thing

5. Com. thing may be lawfull, and yet not possible; and therefore *Abrams* servant putteth the doubt, *Gen. 24. 5. What if she will not come?* and is in that case set free.

3. It must bee profitable to some good purpose, for nothing must bee done in vaine.

4. It must be proportionable to time place and person.

*The duty of the servant answerable to this, is Math, 24. 45.* { *Faithfulnesse.*  
*Discretion.*

For Faithfulnesse, the Heathen could say that *Servus totius alterius*, a servant is wholly another mans to be commanded. And therefore *Math. 6. 24. he can serve but one master*, because his duty is infinite, he cannot set down any time when he shall have done; but must work all day, *Luk. 17. 7. at night too* untill the master set him free; yea he must spare from his owne meat, to do his masters businesse.

*Opposite to this Faithfulnesse is,*

1. When they will do something beside their masters businesse, or let something sticke on their fingers, *Tit. 2.10.* Filchers, *Luk. 16.1.* Wasters.

2. Lying, *2 Sam. 16.3.* *2 Kin. 5.22.* it was the fault of *Gebezi*.

3. Slothfulnesse, when he will not give his master all his strength, *non accuratè agere*, not doe his duty exactly, as the Poet saith; but be *servus glis*, a servant of a Dormouse nature, not like *Jacob*, *Gen. 31.40.* who could not sleep for his masters businesse.

4. *Eph. 6.7.* They that do their work unwillingly, or with murmuring, *Tit. 2.7.* not like the Centurions servant, that heard but *Go*, and he went.

5. Eye-service, deceitfull diligence, only at their own pleasure, and before their masters face, *Ephes. 6.6.* *Coloss. 3.22.* whereas they should do it with singlenesse of heart, lest the chiefe Master be displeased.

For discretion in servants; they must do for their master as the steward did for himselfe, *Luk. 16.* cast for their master

5. Com. master in due time, and upon all fit occasions, to do him good.

II. The second duty of the master is not to be *Asper*, sharp and bitter, *Levit. 19.33.* but *Coloss. 4.1.* do unto them that which is just and equall, for they are *conserui*, fellow servants also to the chiefe master; and *infuturo*, in the time to come, the masters may bee servants to men; and therefore *Quod tibi fieri vis, hoc fac alteri*: Do as thou wouldst be done unto.

III. The third duty is, *Pro. 2.27.* to provide them meat, drink and cloth, or wages agreed upon.

*The duties of the Teacher, and Hearer.*

In Teachers there should be.

1. *Xarisma*, Gods gift of grations and naturall parts.

2. Education to it, at home and in the Schooles. *2 Tim. 3.15.*

And 3. Exercise and study, *2 Tim. 3.14.*

And 4. They must be called to it by imposition of hands.

In choosing men for this worke



it is to be observed that they bee. 5 Com.

1. Soliciters of an active intelligence.

2. *Dociles*, apt to conceive.

3. *Instantanter operantes*, diligent in their calling: as was *Paul*. But hee who shall be a Teacher, must especially know, that the Divine Light of Sacred Doctrine is from above, and therefore that he must use,

1. Prayer, *Psa.* 119.66.

And 2. have a speciall regard to Gods Commandements, *Psa.* 19.8.

And 3. that hee must awake and stand up from sin, *Eph.* 5.14.

In the manner of his teaching hee must,

First, cleare Parables and darke Speeches.

Secondly, proceed in method and order, *Luk.* 24.27.

And thirdly, teach as his hearers are able to learne, *John* 16.12.

1. In particular the first duty of the Teacher is, *Prov.* 22.19. and 20. verses, to make knowne to the people the words of truth, which is done,

1. By Precept, *Psalme* 119.

5. Com. 31. Teach mee thy Statutes.  
 2. By Example, Prov. 24.32. Job.  
 13.15.  
 3. By Experience.  
 4. By Correction, that παιδεία,  
 corrections, may be μαθήματα, Instru-  
 ctions.

Hence it was that Christ questioned with his Disciples, practised them in Baptising, and casting out of unclean Spirits, and curing of bodily diseases by their touch, or otherwise; and the error of mens minds by their Doctrines.

First Christ set the twelve on work to Preach, then the 70 afterward, some laid the foundation as Paul, others build thereupon, 1 Cor. 3. 10. Some were the prime labourers, others came upon their labours, some planted, some watered: And when the Disciples had fulfilled their duties, they render a reason thereof to Christ: And Christ encouraged and commanded them in some things, in others he reprov'd and checked them. I shew every thing in the example of Christ, because his example is most perfect, and because hee was the chief Teacher, and master  
 choy

choyse of the name of a Teacher; and 1. Com. because others were to learne by his example.

*The Hearers duty answerable to this is,*

I. To bee diligent & studious of hearing; that the word may come in *aurem*, into the eare; and so ad *cor*, into the heart.

2. To be *ζητιση*, to aske questions, *Exod. 13. 14. Dent. 6. 20. John 16. 17. Math. 13. 10.*

II. The second duty of the Teacher is, *Vitia morum, magis quam verborum vitare*; potior enim est bene vivendi quam optimè dicendi facultas: to shun vices in his carriage more carefully than errors in his words, for the art of living well, is rather to be desired than the art of speaking well.

The Schollers duty answerable is, *Lam. 3. 27.* to beare the yoke in his mouth: and to be at direction, and to be humble minded.

III. The third duty of the Teachers is, they must bee *Tutores*, they must *tueri* defend and protect their

P

Schol-

5. Com. Schollers, as Christ did his Disciples, *Math. 9. 14. Math. 12. 2.* for plucking the eares of corne.

The Hearers duty answerable is, *Num. 6. 14, 15.* to bring every one his offering, 1 *Sam. 1. 21.* 1 *Sam. 9. 2.* *Luke 5. 29. Mat. 5. 24.* Also to minister unto them, as *Samuel* did to *Eli*, 1 *Sam. 2. 11.* and *Elisha* to *Eliab*, 1 *King 19. 14* and 2 *King 3. 11.* and *Math. 11. 2.* and *Math. 26. 17.*

And lastly, there must bee *refultans officium*, a duty reciprocall towards their Teacher: As our Saviour charged his Disciples with his Mother, *Joh. 19. 27.* and after his death, his Disciples buried him.

*More particularly the Ministers duty.*

The Apostle *Heb. 5. 1.* sheweth that the Minister is taken from men, and ordained for men, in things appertaining to God, to deale with God for the Church.

Now this being an honour, no man must take it unto him, unlesse hee be called; Now Gods calling is knowne

by his talents, *Math. 25. 14.* and therefore, unlesse God have given him gifts he is not called by God. But having this calling, and having in the University where this was taught, his bringing up, and having *1 Tim. 4. 14.* the laying on of hands of the company of Eldership, we come now to his duties, we shall find them, *Joh. 10. 11, &c. 1 Tim. 3. Tit. 1.*

There are foure } three } 1. A Theefe.  
 sorts mentioned, } bad, } 2. a hireling  
 John 10. } } 3. A Wolfe.  
 } One good, namely  
 } the good shepheard

They may be distinguished into } a Lawfull calling.  
 } an Unlawfull calling.

If he have not a Lawfull calling, if he come not in by the doore, that is, according to Christs institution, if he have not his talent, he is an usurper and a theefe, as *Jer. 23. 21.* God saith, *they* *man and I never sent them, they prophecy,* *and I bad them not, I never spake to* *them.*

5. Com.

And this commeth by wresting the Law which is done two wayes, *Dent.* 16.19.

1. *Per gratiam*, by favour at the suit of some great man, or some friend, by having respect of persons.

2. *Per munus*, by taking rewards. And so the Law being perverted, *per gratiam*, and *per munus*, the ordinance of God is laid aside, and then commeth *cita impositio*, a too sudden laying hands on him, because he hath not the gift of the heart to commend him withall, for the gift of his hand, the Bishop letteth him go unexamined; and so contrary to *Pauls* rule to *Timothy*, 1 *Tim.* 5.22. layeth hands suddenly upon him. And how can God blesse the proceedings of those that come not in by the doore?

*Quaecunque malo inchoantur principio, difficulter bono perficiuntur exitu*: Whatsoever hath an ill beginning, can hardly be effected with a prosperous issue.

The other sort, *Hirelings*, *John* 10. 13. are they that have no care of feeding, but their end is to cloath themselves. *Zach.* 11.15. and as the Fathers say the

4.  
w  
be  
mu  
exa  
tha  
stan  
usec

they have not *instrumenta boni pastoris*, 1. Com. the implements of a good Shepheard; but only *forcipes* and *mulctram*: a paire of sheeres for the fleece, and a paille for the milke. And if the flocke be in danger, for the danger of the soule they care not, but if there bee the least danger of the wooll or the milke, they bestir themselves.

And if a Wolfe come, that is, a persecuter, or a false teacher, either they flye, *Joh. 10. 12.* or else they become Wolves themselves; and do as great harme to the flock as the Wolfe doth.

*Now the good Shepheard; he it is only that performeth his duty; and the duty of the good Shepheard may be reduced to these two heads.*

1. To go before his sheep, *Joh. 10. 3.* 4. as the manner of the East Countreys was, not to drive his sheep, but to goe before them: so the good Shepheard must go before his flock by his good example, *1 Tim. 4. 12.* he must be  $\pi\pi\Theta$ , that is, such a thing as maketh the stampe upon the coyne: and it is also used *Tit. 2. 7.* and *1 Pet. 5. 3.* And *Mo-*



5. Com. *ſes* requireth, he ſhould have *Thummim*, integrity of life, as well as *Urim*, light of learning, *Deut.* 33. 8. And it is ſaid of our Saviour Chriſt our *Typus*, *Act.* 1. 1. *cœpit facere & docere*, began to do and teach: ſo the Miniſter muſt doe firſt, and teach after: he muſt bee an example unreprouable, *1 Tim.* 3. 2. and unblainable, *Tit.* 1. 6. And this muſt be in him, and his.

1. In himſelfe, *1 Tim.* 3. 2. without ſpot, as *Lev.* 21. 21. not miſhapen, or having blemiſh, that is to ſay, any notorious ſin or crime that is outward, to be laid to his charge; and the reaſon is, *2 Cor.* 6. 3. that there may be no offence given to the weake, or ſlander to the Goſpell by the wicked: but that even the enemies, may by his example become Chriſtians.

2. In his houſhold, that is, in his charge; thoſe that are committed to him; that is, if he be a Prophet, in the Church; if a Father, in his ſons; if a Maſter, in his ſervants: and this ſtandeth in theſe points.

1. Thoſe that be under him muſt be religious and faithfull children, *Tit.* 1. 6.

2. They

2. They must bee under obedience, 5. Com. 1 *Tim.* 3. 4. or else it is a presumption of negligence, faint-heartednesse, or carelesnesse in him.

3. They must use reverence, gravity, modesty, 1 *Tim.* 3. 4. they must bee no riotors, drunkards, or such like.

The duty of the people, answerable to this example of the Shepheard is, to follow his example. If he must be *Typus gregis*, a pattern to his flock; they must be *ἀντίτυπον* *Pastoris*: as in the print of the coyne, the Iron and the Coyne are of the same figure.

I I. As he must be an example and go before them in life, so he must also teach and instruct them by learning: and therefore must be *διδάσκων*, able to teach.

It is well observed, that the verbe (*Doceo* to teach) doth governe two Accusative cases, as *Esay* 28. 2. *Quem docebit scientiam*; Whom hee will teach knowledge. They must have *Quem*, whom they should teach, and *Quid*, what they shall teach, namely, Knowledge. Many have *Quem*, a people to teach, but have not *Quid*,

3. Com. knowledge to teach them : and so they are not Teachers sent from God, but theeves and robbers sent by the Devill. God himselfe saith to such unlearned Priests, *Hos. 4. 6. Because thou hast refused knowledge, I have refused thee, that thou shalt be no Priest unto me.*

*And to enquire what measure of Knowledge is needfull, for him to have: The Schoolemen say he must have competentem, competent, if not eminentem scientiam, Knowledge in an eminent degree. And what competent knowledge is, wee may see Tit. 1. 9. in these three points.*

1. He must be able to hold fast the faithfull word according to knowledge.

2. Hee must be able to exhort and comfort, and that with wholesome doctrine.

3. He must be able to improve and confute them that say against it.

III. As he must be an example in his life, and teach them by his learning,

so he must have a care of the manner of 5. Com.  
his Doctrine, in what sort hee doth  
teach.

*We read of three faults that fell into the  
Church in the Apostles time.*

1. *Φιλονηδία*, 2 Tim. 4. 4. a desire  
to heare fables; when a man is soone  
full, and cannot abide to heare of a  
thing often, but will have new: as  
2 Cor. 11. 4. they must have *aliū Jesum*,  
another Jesus or Saviour.

2. Tit. 3. 9. they did *καυοφρονεῖν*, they  
must have questions to no profit, and  
decidings of high and nice points.

3. They had *Pruritus aurium*, it-  
ching eares, 2 Tim. 4. 3. a desire to heare  
an eloquent declamation out of a Pul-  
pit; to have a period fall roundly, plea-  
sing the eare, and doing the Soule no  
good.

*Against these the Apostle setteth  
down a forme for the Preacher  
to follow.*

1. That which he teacheth must be  
wholesome, and uncorrupt Doctrine,  
Tit. 2. 1, & 7.

3. Com.

2. He must not meddle with things of no profit, but hee must intend the peoples good by his preaching.

3. For the delivery it must be with learning; as 2 *Cor.* 11.6. Though rude in speech, yet not in knowledge. And he must not only have *vetera*, old matters, but *nova*, new; not new Doctrine, but new ways of expressing, and new arguments.

And hee must also use a plaine and perspicuous order, and an orderly delivering of it, which is called *ἐξδομικῶς*, a dividing of the Word aright.

And according to that, *Hebre.* 4.12. *The Word is a two edged sword*: It is a speciall point in preaching, that their words must have two edges, for else the back commonly doth as much hurt as the edge doth good. And that is when they doe not meet with both extreames: as when they speake of obedience; they deale as if they would take away all disobedience, and would have a man never to disobey; and when they speake of peace, they do it so, as if we should have peace with all men, and be at variance with none: whereas

whereas with the wicked *wee* must *5. Com.*  
have no peace.

And lastly, the Minister must deliver  
the Word, *Tit. 2. 7. εν αξιοφροσια,*  
with authority, gravity, and majesty;  
as knowing that it is not his owne  
Word, but the everlasting Truth of  
God.

I V. As he must be of good life, and  
sufficient learning to teach, and must  
teach them after a right and good or-  
der; so with his teaching them that  
which is good, hee must reprove the  
offenders, and improve and confute  
them that are contrary minded.

*The manner of his reprovng.*

He must first *arguere*, and then re-  
*darguere*; first prove the fault, and then  
reprove it.

*And in regard of the persons of-*  
*sending,*

1. If they be only led by a dispositi-  
on to a fault, then *εν ωεαομητι*, in hu-  
mility, *2 Tim. 2. 25.*

2. If it be done in contempt, then  
*μελα πιαος ομλαγης*, with all authority,  
*Tit. 2. 15.*

3. If

7. Gom.

3. If the parties bee froward of nature, then *Sanctus*, roundly and sharply, *Tit. 1. 13.*

4. If it be a publike fault, then *1 Tim. 5. 20.* *ἐν ὧν τὸν πᾶσι τοῖς*, reprove him openly, that others may feare.

*For improving or confuting the adversary.*

1. If it may bee to stop his mouth: *Tit. 1. 1.*

2. If that cannot be, yet *Tit. 2. 8.* that he may be confounded.

3. If not that, yet *Tit. 3. 11.* that inwardly hee may bee convinced in his Conscience.

4. If that will not be, yet *2 Tim. 3. 9.* that his madnesse may bee made manifest, and the hearers may see his folly.

*The peoples duty in respect of all this paines of the Minister is, to yeeld him double honour, as it is, 1 Tim.*

*5. 17.*

1. The honour of reverence; *Phili. 2. 29.* both in judgement and in affection.

2. The



2. The honour of maintenance to s Com.  
make them partakers of all our goods.

*After the fatherhood of the Church,  
order requireth, that we speake of  
Patres Patriæ, the Fathers of the  
Countrey, Magistrates; who are  
nursing Fathers and Mothers in  
Gods Church, and in the Common-  
wealth.*

It appeareth by three actions of  
God.

1. By the judging the Angell.
2. The Man, Woman and Serpent.
3. The punishment of Cain.

That authority first and principally  
pertaineth to God, which afterward  
came to man by Gods approbation and  
appointment.

The power Ecclesiasticall would  
have been sufficient to have governed  
the world, but that Cain building a  
City, Gen. 4.17. made the godly first  
take order for their defence: and so  
City against City was the occasion of  
civil government; because some men  
like the Horse and Mule, Psal. 32.9.  
would still be offering violence, and  
injury,

5. Com. injury, if there were not a power to bridle them.

Now seeing they must have government, the maine reason, why they would be under one man, and give *potestatem vitae & necis*, power of life and death, to one particular, was, *praestat timere unum quam multos*, tis better to feare one than many; better on Wolfe than a great many, and so a mans life to bee continually in hazzard of every man.

After the flood God gave the sword into mans hand, *Gen. 9. 6.* to shed the blood of him that should shed another mans blood. And then *Sem* called *Melchisedeck* King of *Salem*, took up on him to defend Gods people from *Nimrod*, and his fellow-hunters.

The Magistrate is called also a Shepherd, and he must feed the people as well as the Minister, *Gen. 49. 24. Ps. 78. 71. Num. 27. 17. Ezek. 38. 18. 21.* And he must look, that the fat sheepe do not trample and spoyle the grasse with their feet, so that the leane can eat nothing; nor trouble the water that they cannot drink; neither strike

at them with their hornes, but that *5. Com.* they may feed quietly without disturbance.

And as they must have a care of them that are in the inside of the fould, to the flocke within; so, to keepe away the Wolfe without; that is to say, to keep and preserve them from forraigne invasions; and so to bee right nursing fathers and mothers unto them.

We have a good example in an evill King, *1 Sam. 11.5*, *Saul* hearing the people that they were sorrowfull and wept, *What aileth this people that they weepe?* saith he: A good patterne for all Kings, *Videre ne quid sit populo quod fear*, to have a care, that his people be not disquieted, that they may not weepe.

Magistrates are either  $\left\{ \begin{array}{l} \text{Βασιλεὺς, the King.} \\ \text{ὑπομόνες, Under-Officers.} \end{array} \right.$

The reason of the under-Officers is; *Exod. 18.13.* because *Moses* (or one man) cannot heare all; approved by God himselfe, *Num. 11.16.*

Now

5. Com.

Quest.

Answ.

Now what manner of men should Magistrates be ?

Surely such as are called by God, according to that rule, *Dent. 17. 15. quem Deus elegerit*, Whom the Lord thy God shall choose : and he whom God calleth must be thus qualified :

1. He must not be affected to *Egypt*, which is the nursery of Idolatry ; not affected to false religion, *Dent. 17. 16.*

2. He must not be uxorious, voluptuously given to pleasure, *Prov. 31. 3, 4. Wine and Women are not for Kings and Princes.*

3. He must not gather gold and silver ; that is, he must not bee covetous, *Dent. 17. 17.* It was *Salomons* fault, *1 King. 12. 4.*

*And being thus qualified, and so meet for a Kingdome, and set in his seat, his duties are,*

I. To acknowledge himselfe to bee there, not by himselfe, but by God : *Per me Reges regnant*, by mee Kings reigne, saith God. And so their stile runneth, *Cesar Dei gratia, Cesar*, or chiefe Governor, by the grace of God, and

and that therefore their power is not *5. Com.*  
*arbitraria*, arbitrary, or at their owne  
 pleasure, but *delegata*, delegate and put  
 upon him by God; and therefore hee  
 must say with the Centurion, *Math.*  
*8.9. I my selfe also am under authority;*  
 they are under God, and therefore  
 must so rule as God himselfe would  
 rule; and how is that? even as his  
 Word prescribeth and no otherwise.

*The duty of the subject answerable is,  
 to acknowledge him to be Gods de-  
 puty, 1 Sam. 10.26. and to reve-  
 rence him accordingly.*

II. The second duty of the Prince  
 s, seeing God hath been so liberall to  
*Caesar*, as to make him King and his  
 Deputy, hee must not requite him by  
 breaking into that which is Gods pe-  
 culiar; for we see our Saviour maketh  
 division, *qua Caesaris, qua Dei*: some  
 things to *Caesar*, some to God, as name-  
 ly the Court of Conscience; the  
 Lord only keepeth his Court there; and  
 therefore the King must not *dominari*  
*Conscientia*, he must command nothing  
 to any man against his Conscience.

Yet

5. Com.

Yet those whose Consciences are not well instructed, they must labor to rectifie them; and if they be obstinate, and will not yeeld to Religion, they must compell them, *Luk. 14.23.* and if there be not *intus voluntas*, a will within, there must be *foris necessitas*, a necessity laid on them by others; and therefore let Papists come and hear, that they may be caught.

And generally, he must *pasce populum*, hee must feed the people, that is, provide for them.

1. He must provide for their soules, that Preachers bee sent into all places *2 Chro. 17.9.*

2. For their bodies, *Gen. 41.49.* he must lay up corne against a dearth, and see there be plenty, *2 Chro. 9.21.* for his ships abroad, for outward and forraign commodities: and for inward: right to all men at home, provide Judges *2 Chro. 19.5.* and to avoyd wrong from abroad, provide Souldiers, *2 Chro. 17.2.*

The peoples duty answerable to these

1. That they breake not into Gods right

right, neither take the sword out of 5. Com.  
the Kings hand : nor be seditious, or  
disobedient unto him, *Proverb. 24.21.*  
*Feare God and the King, and be not se-*  
*ditionous.*

2. In regard of their care over us, we  
must not *dare*, give, but *reddere Caesari*  
*que sua sunt*, render to *Caesar* which is  
his due ; that is, because they keep our  
tillage safe, they must have tribute out  
of our Lands : and because they keepe  
the Sea safe, they have *vestigal* custom,  
and *cenfum* subsidie out of our goods ;  
and in time of necessity, indiction or  
taxe, *1 King. 11.*

III. The third duty of the King is,  
in cases of appeal to do Justice him-  
selfe ; for that is it that must establish  
his Throne, *Prov. 16. 12.* and without  
it, *magna regna*, great Kingdomes, are  
nothing else but *magna latrocinia*, great  
robberies ; And in his Justice he must  
looke.

1. That the righteous may flourish,  
and that *bonis omnia bene*, they which  
do well, may have well, *Pro. 11. 11.*

2. To the wicked his looks must be  
terrible in Judgement, *Pro. 20. 8.* that so  
he



5.Com. he may drive away evill, *Dent.* 13.8. for capitall crimes let not thine eye spare him, *non parcat illis oculus tuus*, let not thine eye spare them.

*The peoples duty herein is, in respect of his Justice to feare him, Pro. 20.2, Prov. 16.4.*

I V. The fourth duty of the King is humility, and meeknesse in ruling, to use his power meekly and mildely, not as *Pilate*, *John* 19.10. *I have power to crucifie thee, and I have power to loose thee*: but every Magistrate should do well to say with *Paul*, *2 Cor.* 10.8. *I have no power to hurt, but to do good, to edification, and not to destruction.*

It is the difference that a Heathen man maketh, betweene a good King and a Tyrant; a Tyrant saith *ἐξέσται μοι*, I may do it, and I will do it: the good King saith *καθήκει μοι*. I must do it, it is my duty, I pray you pardon me.

To conclude, *Pauciora licent illi, quam ulli, cui licent omnia*: Hee who may do all things, may indeed do lesse than any man. And if he will not be milde, but of an austere cruell behavi-

our to his people, they may well feare s. Com. him, but sure they will not love him, and then φόβος, feare, may well breed καλὰ κείαν, flattery, but not ἀγαθήν, true good will.

The peoples duty to such a milde King is, not to feare him, but to bee afraid of him, that is to say, in their love to him, to be afraid, lest any hurt should come unto him, as the people were afraid of David, 2 Sam. 18.3.

And another duty of the people is, to beare with the infirmities of this milde King, and to be as meek toward him, in covering his uncomelineffe if any be, Exod. 22.28. unlesse it be some enormous sin, or that he be a troubler of Israel, 1 King. 18.18.

*Thus much of the Kings duty.*

The Under-Officers duty is, to be in all things serviceable, ayding and assisting to the King, in the execution of his severall duties aforementioned, according to their authorities in their severall places.

And the peoples duty answerable is, to Reverence, Obey, Feare, and

3. Com. and Love them as Deputies of the King himfelfe.

*From Magiftrates, We come to thofe that have in them an excellency above others, though it be feparated from the eftate of government, yet it maketh them worthy of honour.*

*And this excellency is in refpect of one of thefe three goods.*

1. Of the mind, which they call *excellentiā doni*, the excellency of fome inward gifts.
2. Of the body, as old age.
3. Of the outward eftate, as nobility, wealth, &c.

*First, for the gifts of the mind.*

Thofe that have the gift of inventing crafts, and Sciences, as *Jubal* did Muſicke, *Gen. 4. 20.* are therefore called *Fathers*. Theſe gifts of the mind are they which the Schoolemen call, *gratiae gratis datae*, *χρηματα* free gifts of God, and whereſoever they fall into any man, he is to be honored for them; becauſe, though theſe be not the very

fear

feare of God, neither make a man any 5.Com.  
thing more holy, yet in respect they  
are for the profit of the whole body,  
they are to bee honored, and hee for  
them: and much more then is he to be  
honored, in whom is *gratia gratum  
faciens*, as they call it, the true feare of  
God and grace indeed.

Now let us see what is the duty and  
reverence, that wee owe unto such  
men that have those gifts?

I. Acknowledgement of their gifts,  
and to commend them, and to praise  
God for bestowing them, and not to  
think, that *qui auget alienam famam,  
detrahit sua*: he who advanceth an o-  
ther mans Fame, detracts from his  
own. If the Prophet *Ezekiel* had been  
of that mind, he would not have com-  
mended *Daniel* living in his own time,  
for feare of impairing his owne credit,  
*Ezek. 28.3*. So *John Baptist* of *Christ*,  
*I am not worthy to unloose his shoe lat-  
ter*, he must increase, I must decrease,  
as the morning star doth, when the  
Sun is up.

Contrary

5. Com.

Contrary to this, we (like *Saul*) cannot abide, that any mans thousands should be more than ours, *1 Sam. 18. 8.* and therefore, if we can, we will deny that he hath any such gift in him, or at least, not in such measure as is supposed; or else, wee make light of the gift it selfe, that it is but a meane and base gift: or if the gift be such as all men see to bee a rare and an excellent gift, then wee begin to carpe at him for some other defect, or else to charge him with the abuse of his gift: or at least, some imperfection in his life, one thing or other is still awry.

Now the duty of him that hath the gift is, *1 Cor. 15. 10.* to know who it is that hath separated him, & that he hath nothing by Nature, but that he hath, it was given him by God, and therefore he must be humble, *Ezek. 28. 17.* and he may humble himselfe, either with the defect of other gifts, or at least with the body of sin, which he carrieth about him, *Rom. 7. 24.* that so the grace of God may not bee in vaine in him.

And

*And it may be in vaine three ways.*

1. In respect of doing good in the Church.

2. In respect of doing himselfe good thereby.

3. In respect of his owne salvation, 1 Cor. 9. 27. if hee be not humble, hee may preach to others, and himselfe be reprobate.

I I. The second duty that we owe to men of gifts is, to prefer those that have the greatest gifts, and to give the greatest gifts, the greatest preeminence.

For as in Philosophy, *Bonum est eligendum, malum fugiendum*; Good is to be chosen, evill to be shunned: So *E bonis optimum, e malis minimum*; of good things we must chuse the best, of evils the least. This was the reason of founding of Colledges, because men thought, if they left their lands to their kinred, they should have *heredes promiscuos*, they knew not whether they should bee good or bad: but in Colledges they should have *heredes ex optimis*, heires of the best choyce.

Q

For

5. Comp.

For this point of choosing the best, see 2 Kings 10.3. of *Jehorams* children, *eligite optimum & apissimum*, chuse the best and the fittest, Gen. 41.39. *Pharaoh* to *Joseph*, because God hath endueth thee with the greatest wisdom.

To give some reasons in this case.

1. Whom God chooseth not, he will not blesse: and he chooseth none but the best.

2. It is worse to make an *Hophny*, than not to correct an *Hophny*. *Eli* was blamed for not correcting, much greater had his sin been, if hee had put in an *Hophny*, whose mind is on the pot.

3. Set an unmeet workeman about any thing, and the work will bee in danger of marring: So by this meanes, they do *ponere sub periculo*, endanger the soules of them that are committed to their charge.

Now the duty of the superior that is thus qualified with gifts is, 1 Sam. 9. 21. to thinke meanest of himselfe of all others: and to say, 1 Sam. 18.8. *What*

am



am I? and what is my Fathers house? 5. Com.

And if he be preferred according to his gifts, he must not thinke that he is fallen into the pot, that is, into a place of ease and rest, but that his place being higher, hee must now do more good there, than hee could do in a lower place.

III. The third duty that wee owe to men of gifts is, to make use of their gifts. *Eò se conferre ubi Deus est*, To go to one to enquire with whome God is, *Exod. 18. 15.* The people asked of God when they asked of *Moses*: and so *1 Sam. 9. 9.* They went to the Prophet to aske of God.

And the duty of him that hath the gifts is, *Utendum se prabere*, To bee ready to have his talents and gifts used and imployed: And to make accompt, *Sic Vivit*, I live to this end, and to this purpose, to be used of others: so saith wisdom, *Pro. 9. 4, 5.* Come hither to me: and our Saviour, *John 1. 39.* Come and see.

Thus much for the goods of the Minde.

Q 3

Now

5. Com.

*Now for the goods of the body, which is old age. Our duties are,*

I. To hold our peace, and give them leave to speak, *Job 32.6,7.* and the reason, *Job 12.12.* Because with the ancient is wisdom: the contrary was *Roboams* fault, *1 Kings 12.6.*

The duty of the aged answerable to this is, that they be not, *Esay 65.20.* *Pueri centum annorum*, Children of an hundred yeers old; they must have, *Canum intellectum*, an hoary and aged Understanding; as they have *Canum caput*, an hoary and aged head.

But if they be not such, yet for their age wee must honour them; though for their wisdom they be not worthy, *Hoc pati*, to have the honor done unto them; yet in respect of their age, it is meet for us, *Hoc agere*, to do them this honour.

I I. To rise up before them, *Levit. 19.32.* because, *Prov. 20.29.* Old age is a glory, yea, *Prov. 16.31.* A Crown of glory.

The duty of old men answerable is, that which followeth in that place, *Prov.*

*Prov.* 16.31. That his age be found in *γ. Com.* the way of righteousness: and *Tit.* 2. 2. they must be sober, honest, discreet, found in the Faith, in Love, and in Patience.

*Thus much of the goods of the Body.*

Now for the outward estate of Nobility, Wealth, &c. We see *David*, *1 Sam.* 25. 8. called *Nabal*, though wicked, yet because hee was wealthy, Father: *Send I pray thee to thy servant, and to thy son David*, saith he.

*And our duty is,*

I. To place them with the Elders in the gate, to prefer them that are wealthy: and the reason, because *Nervus Reipublice argentum*, Money is the sinew of the Commonwealth; there may come much benefit to the Commonwealth by them: as *Nehemiah* had 150 Jews at his Table, *Neh.* 5. 17.

*The duty of Rich men answerable is,*

*1 Tim.* 6. 19. to bee willing to part with their goods: and if either he be a Noble

7. Com. Nobleman himselfe, or allied, or of acquaintance, let him help forward good causes : and especially provide for the Prophets, as the Woman of *Shunem* did, 2 *King.* 4.9,10. A Chamber, a Bed, and a Table, a Stooke, and a Candle-sticke.

Again, Rich men must learne not to be high minded, nor to put their trust in their riches, 1 *Tim.* 6. 17. nor to count them their strong City, *Pro.* 18. 11, nor to be churlish, as *Nabal* was to *Dauids* servants, 1 *Sam.* 25. 10. nor to despise the poore.

II. The second duty of the meaner sort towards these Noble or Wealthy men is, to accompt them their fathers, and themselves their sons, as *David* did *Nabal*; and to give them honour and reverence accordingly,

*There is yet one case more, wherein honour and reverence is due; and that is, when a man bestoweth a benefit upon us.*

And in this, as in the former, consider the duties of benefactors, & of those to who the benefit or good turn is done.

*The*

5. Com.

*The benefactors duty is thus,*

I. No man though hee bee rich is bound to every one in particular, not *in beneficio*, in bounty; *in officio*, every man is bound to do some duty or other to every one: but for benefits, they may make their choise: but to some they must give; and in their giving they must have this care, to do it freely; contrary to the course of giving benefits, or *Benefices* now a dayes, wherein the givers looke not, *Ubi optime*, where best, but *Ubi questuosissime*, where most gainfully: as if a man should bestow so much bread on his horse, because he is to ride upon him; so they bestow upon such a man, because they will make use of him.

II. He must give not only freely, but speedily, *Bis dat qui cito dat. Ex parte homines quorum lenta sunt beneficia, precipites injurie*: He doth a double kindness who doth one quickly and readily. Away with those men, whose kindnesses are slow paced, and injuries ride in post haste. As now the manner of men is, *Profundere odium, & instillare*

5. Com. *beneficium*; to powre out hatred, to drop in favours: not all at once, but by little and little.

III. When you have done a man a good turne, forget it; or at leastwise upbraid him not with it.

*The duty of him that receiveth a benefit is,*

I. To acknowledge that man to bee the instrument of God in that blessing, and to let his estimation or valuation of the thing be as great after he hath it, as it was before he received it.

II. The effusion of this affection upon all fit occasions. If he remember it, I need not, for *exprobatio est satisfactio pro beneficio*, an exprobatation is a satisfaction for a kindnesse: but if he forget it, I must not, but I must speake of it, and that extenuating it, but I must be *benignus interpret*, a favorable interpreter; first that it was a great benefit, or at least a great one to me: or if not, yet he did it with so good an affection, that I cannot but think highly well of it.

III.

III. If hee ever stand in need wee 5. Com.  
must do him the like good turne, if we  
be able; not to injure him, and then  
to make *finem injuria beneficium*: to  
think we do him a benefit, by making  
an end of an injury: Nor as they do in  
policy now a dayes, *Mergere ut extra-*  
*hatur*, first drown them, that they may  
pull them out again, and so make them  
beholden by plucking them out.

*The contrary to these is the sin of un-*  
*thankfulnesse, which indeed is a*  
*great vice, and abhorred even of the*  
*Heathen.*

But we must beware wee take not  
that for unthankfulnesse which is not,  
for *ingratitude est in rebus gratia*, In-  
gratitude is seen in matters of favour;  
and not *in rebus officii*, in matters of  
duty. And therefore if he do me a mat-  
ter of Duty, or of Office, or Justice, he  
cannot for this exact any thankfulnesse  
at my hands: but let him come to me  
in *Re gratia, in beneficio, quod licet da-*  
*re, aut non dare, facere aut non facere*;  
In a matter of kindnesse, and in boun-  
ty, where he may give or not give, do



Com. a kindnesse or not do it : and I will be  
thankfull.

Again, he hath done me a good turn,  
he would have me now to follow his  
appetite to doe some unjust thing ; I  
will not ; but refuse to consent unto  
him, is this unthankfulnesse ? No, for  
the rule is, that the love to my selfe  
must bee the rule of the love to my  
neighbour : and so it is not required  
that I should doe any more for my  
neighbour, than I would doe for my  
selfe : Now then, if my own appetite  
would leade mee to any unjust thing,  
should I consent unto it ? No, for so I  
should hurt my selfe, by consenting to  
sin against my own soule.

And so, for the pleasure he hath done  
me, he would have mee do him a dis-  
pleasure, by consenting to sin by his in-  
-igation, and so hurt both his soule and  
mine own, and do evill for good.

And in this case it is no unthankful-  
nesse; though I deny him : it may bee  
*Species injuria*, a kind of injury, and  
*Species ingratitude*, *que saepe incidit*  
*in virum bonum* : A kind of ingra-  
tude, which often may be found in a  
good

good man. But a good man through the mids of all the infamy, and reproach of his ingratitude, will *tendere ad officium*, be ready to do a good turn.

*Meanes by which a Governour shall rule aright.*

1. By carrying himselfe, as hee that mindeth to give accompt, *Psa. 101. 2. Jer. 13. 20.*

2. By first having an eye to the well-governing of his own house. So *Josua* saith, *I and my house will serve the Lord.*

3. His eyes must be to the Faithfull of the land, and his bent to chuse men of wisdom and uprightnesse to be in authority with him, *Psa. 101. 6.*

4. To esteeme of all under him, as Citizens of the City of God, and Co-heires with him of an Heavenly Kingdome.

*We are now come to the reason of the Commandement; that thy dayes may be prolonged in the Land which the Lord thy God giveth thee.*

This is the first particular Commandement,

388  
A Pattern of  
5. Com. dement, that hath a particular promise,  
*Ephes. 6. 2.* And the reasons why God  
addeth a reason to this Commande-  
ment may be these,

1. Because *Adorant plures orientem  
solum quam occidentem*, more men adore  
the Sun-rising, than the Sun-setting :  
and Old age when they have one foot  
in the grave, are for the most part de-  
spised.

Object. 2. Because as wee have in our birth  
received the benefit of our life from  
our Parents, as the instruments ; so by  
our Parents blessing, it might be also  
preserved, and prolonged.

Answer. But our experience sheweth us, that  
obedient and dutifull children often  
dye betimes; and disobedient, stubborn,  
and contumelious children prosper and  
live long.

We answer with *Salomon, Eccles.*  
*9. 2, 3.* all things in this world are alike  
to all men : and these outward things,  
as glory, riches, preferment, and long  
life, they are but the gift of Gods left  
hand, and are common both to good  
and bad, as well as poverty and adver-  
sity ; and the reason is, Prosperity  
and

and riches, are given to the wicked, 1. Com.  
*Ne boni nimis cupide prosequerentur:*  
 Lest good men should too eagerly seek  
 after them: and poverty and adversity  
 is also common to the godly, as well as  
 to the wicked, *Ne illa turpiter effugi-*  
*antur:* Lest in base manner we should  
 fly from them.

And againe, adversity is common  
 to both: Why? Because if God  
 should send adversity to all the wicked,  
 and to none of the godly, men would  
 think all the punishment were in this  
 world, and that there were no judge-  
 ment to come.

And if hee should send adversity  
 onely to his children, men would  
 thinke there were no profit in serving  
 the Almighty; and that he did not re-  
 spect his Children, neither had any care  
 of them, but did quite forget them, *Psa.*  
*10. 11.*

And therefore that hee may shew  
 he hath a Providence, he will give to  
 some of his children these good things:  
 And that he may shew he hath a judg-  
 ment to come, he giveth them also to  
 some of the wicked.

And

370  
5. Com. And not all to the wicked, because they should not sacrifice to their net and their yarne: that is, they should not make the outward meanes the god, *Abac. 1. 16.* Neither all to the godly, because the Devill and his instruments should not say, that the godly do not serve God for nought; or that they serve him because of his blessings.

Quest. But how is it then, that long life is promised to those that honour their parents?

Ans. I. We have a good exposition of this place, *Deut. 5. 16.* where it is said, *That thy dayes may be prolonged, and that it may go well with thee.* So the meaning is, that so long as it may go well with them, and bee a benefit unto them, so as they may live prosperously, their dayes shall be prolonged. But if their life come to bee a displeasure to them, then to have their dayes lengthened will doe them no pleasure, nor be any blessing to them.

And life may be a displeasure,  
1. In regard of the evill dayes,  
2 *Kings 22. 20.* *Josias* a good King taken

taken away, because he should not see 1. Com.  
the evil days that were to come upon  
the Land.

2. In regard of himselfe, for feare  
lest he be corrupted. And therefore,  
*Raptus est à facie malitie Henoch :*  
*Heno*ch was taken up to God, from  
the wicked and unworthy world.

II. When *Herod* promised the  
daughter of *Herodias* the halfe of his  
Kingdome, *Marke* 6. 23. if he had gi-  
ven his whole Kingdome, certainly it  
had been no breach of promise; So, if  
God promise *Vitam prolongatam*, a  
long life; and give *Vitam perpetua-*  
*tam*, everlasting life for it, here is more  
than halfe in halfe; as he that promi-  
seth ten peeces of silver, and giveth  
ten peeces of gold, breaketh not his  
promise: so here, no breach of pro-  
mise in God, but performance with  
advantage.

III. The best and most sufficient  
answer is this: There is no temporall  
thing of this life that doth *Cadere in*  
*promissum Dei*, come within the com-  
passe of Gods promise; but only so  
far forth, as it shall help and further  
the





that these good Kings might come of 5. Com.  
them, hee first suffered those wicked  
Kings to live long, before they were  
cut off.

III. Because he must have rods of  
his wrath to punish his disobedient  
Children, and for triall of his Church,  
*Esa. 10. 5.*

IV. Every one of us may learne an  
universall document from hence, *Rom.*  
*9. 22.* If God to make his wrath and  
power known, suffer with long pati-  
ence, the vessels of wrath prepared to  
destruction, we must learn, much more  
to be patient, & long suffering in those  
injuries that are done to us.

V. To conclude this point, and so  
to make an end of this Commande-  
ment; If God doe give long life unto  
the wicked, hee will bee even with  
them for it another way, as we may see,  
*Esa. 66. 24.*

1. The godly shall come forth and  
looke upon their condemned car-  
kases.

2. Their Worme shall never  
dye; that is, the Worme of their Con-  
science shall evermore trouble them:  
though

5. Com. though their life bee *longa*, long, it shall not be *leta*, joyfull.

3. Their fire shall never be quenched; their name shall be an abhorring to all flesh; yea their remembrance shall bee cut off, *Psalm*

34. 16. And their name shall rot, *Prov.* 10. 1.

*And thus much of the fift Com-  
mandement.*

THE



# THE SIXT

## Commandement.

**A**LL the Duties betweene man and man in particular, pertained unto the Fift Commandement. And now follow *Officia promiscua*, duties generall to all, in the foure next Commandements.

The 6, concerning the life of man, and the preservation thereof.

The 7, concerning chastity, or the preservation of wedlock.

The 8, concerning his goods.

The 9, concerning his good name.

*First, of the Sixt.*

*Thou shalt do no murther :* This Commandement is put before the other which follow, because life is dearer

6.Com. dearer to us than those things pertaine thereunto, and which are spoken of in the rest of the Commandements ; each man hath a good esteem of his owne person : from this desire of excellency in himselfe. *Cain* kil'd *Abel*, because *Abel* was better than he. So *Josephs* brethren hated him, because hee was more made of than they, and should in timerule over them : His eminency would have seemed to darken their appearance, and clouded their splendour.

God hath made choyce of one word *Murther*, to signifie a whole catalogue of sins, for the helping of mans weak memory, and to shew, that the under affections comprehended under the name of *Murther*, are no lesse odious to God, than is *Murther* it selfe: which if they had not been exprest in this word, would have seemed light. See *Lev.* 19.17. and 18. *Math.* 5.22, 23, 24, 25, 26.

*S. John* had an eye to this Commandement through his whole Epistle, but especially and plainly, *1 John* 5.15, saying, hee that hateth his brother is

mur

murderer. And hereby he sheweth 6. Com. that God giveth his Law to the heart, the fountaine of the affections, and to the affections, as well as to the actions, for which man taketh order. And here we may consider that the affection of Anger is the gate of the Devill, whereby James 3. 16. there is a way made to strife, &c.

*Anger*, the first motion to murder is, when our desire and appetite is hindered, and then there is naturally *ebullitio sanguinis*, a disturbed rising of the bloud, and after that *ceyn*, a desire of removing that impediment.

*Anger* is not as some other affections, namely, *Envy*, which doth of it selfe, *sonare malum*, is of an evill sound; as soon as a man heares it, he hates it: but anger is none of these, for it faileth not in the object as they do; but it faileth in one of these,

1. In the cause of our anger.
2. In the quantity and measure of it.

The Apostle, *Ephes. 4. 26.* hath a distinction between Anger and Sin, *Be angry but sin not*; for indeed anger is

no

6.Com. no sin of it selfe, but either when wee are angry for no cause, for a light cause; or if the cause be just, our anger is extreme, we keep no measure in it.

To bee moved with indignity is a good thing, and a vertue, called *Vexation*, when a man seeth a thing done, that ought not to be done, either against Gods glory, or the good estate of the Church or Commonwealth; and this is *ira per Zelum*, & *ira Spiritus sancti*, a zealous anger, and the anger of the holy Spirit.

It was our Saviours anger, *John 2. 14.* against the prophaners of the Temple.

And the other is called *ira per vitium*, & *ira carnis*, a vicious anger, or carnall anger, when it is either without a cause, *Math. 5. 22.* or not kept *intra modum*, within due bounds and measure, *Rom. 12. 19.*

When this affection is not *Ancilla rationis*, at the command of Reason, it becomes *Radix amaritudinis*, a root of bitterness, *Heb. 12. 15.* or if you please to call it, *Venenum Serpentis*, the poyson of the Serpent.

And

And this sinfull wrath is, either at 6.Com.  
the first rising in us, or it is *suppuratio*  
*viti*, an impostume or inward rankling  
of it. And then, if it be against a Su-  
perieur, it is called a Grudge: against  
an Equall, Rancour: against an Infe-  
riour, Disdain. The Grudge, if it con-  
tinue a little longer, will grow to an  
impostume of *Envy*; and the Ran-  
cour, to *Hatred*; and the Disdain, to  
*Contempt*.

And these impostumes commonly  
break out into  $\left\{ \begin{array}{l} 1. \text{ Tongue,} \\ 2. \text{ Countenance,} \\ 3. \text{ Action.} \end{array} \right.$   
issues, in the

That which breaketh out at the  
tongue, they call *spumam viti*, the  
foaine or froth of it: which against  
our Superiours, is *susurrus*, whispering  
and detractions; against our Equals,  
*ei'delia*, contentious speech, railing, and  
brawling; against our Inferiours, scoffs,  
taunts, and reproches.

That which breaketh out in the coun-  
tenance, is called *icterus viti*, the Jaun-  
dise of it, we shall know it, if it be to a  
Superieur, *per obliquos oculos*, by a wry  
look; to an Equall, it will bee over all  
the



6. Com. the face, pale eyes, sweating and foming at the mouth; to an Inferiour, by a high look.

That which commeth into action or execution, is called *Lepra peccati*, the Leprosie of the sin; for it breaketh out into fighting, wars, and such like. And all these are murthers cosens.

Now in this Commandement is not only forbidden murther and his kindred, but there is also commanded in generall, that we should preserve the life of our neighbour.

The Hebrews say, we should bee to our neighbour *lignum vite*, a tree of life, what that is, *Prov. 11. 30. The fruit of the righteous, is a tree of life*, to deale justly, and offer no wrong, and so to have *cor sanum*, a sound heart which is the true *lignum vite*, the life of the body, *Prov. 14. 30.* and without it, our life is but a dying life, *αβιθ βιθ*.

Neither is Murther of the body only but of the soule also; and the murther of the soule is referred to two lives, this life present, and the life to come.

Now

Now as it is accompted murther of the <sup>6. Com.</sup> body, if the good estate of the body be indammaged; which good estate of the body is called *incolumitas corporis*, the good plight and habit of the body; and is indammaged three ways.

1. In *integritate corporis*, in the perfectnesse of each member of the body; when we are maimed and lose a leg, or arme, or other member.

2. In *incolumitate*, In the safety of the body, when we are hurt, or wounded, though not so maimed.

3. In *libertate motus*, in freedom of going whither we will, when we are bound, or shut up in prison, and cannot use our body.

So again, if the *incolumity* of the soule be indammaged, it is murther of the soule; Now the *incolumity* or good estate of the soule is,

1. *Dilectio*, Love, against this cometh *odium*, hatred, and all his crew or retinue.

2. *Gaudium*, Joy, against this cometh

R

meth

6. Com. meth that, when a man is so dealt withall, that he falleth in *α' κινδ' ισυ*, into a slothfulnesse or sluggishnesse, that he is unfit for any thing.

( Within himselfe, against  
3. *Pax* ) which is *Scandalum*,  
peace and ) Scandall or offence.  
quietnesse ) Between him and other, a-  
either ) gainst which is discord  
and contention.

Generally therefore, whatsoever is against the life it selfe, or against the good estate of our life, God hath intended to comprehend in this Commandement.

*Particularly to the point of Killing.*

A man may offend in the killing of man or beast.

The *Manichees* held, that we might not cut down a tree, nor slip a branch of it, because there is life in it: and much lesse kill a beast. But this is a very fond opinion. For God before the Floud gave both hearbes and trees to man, *Gen. 1. 29.* and *Gen. 9. 3.* Whatsoever liveth and moveth is meat for man, not only hearbes, but beasts also, and

and living things : very plainly, 1 Cor. 6. Com.  
10. 25. whatsoever is sold in the shambles eat it.

*And that the killing of beasts cannot  
be contained in this Law, to be here  
forbidden, it is plaine by these two  
reasons,*

1. Where there is not *jus societatis*,  
the Law of society, there is not *societas  
juris*, an agreement in one joint law,  
or right : now beasts can have no right  
of society with us ; because they want  
reason.

2. It cannot be sin to use things, to  
the end for which they were ordained;  
now the lesse perfect are for the more  
perfect, as hearbs for beasts : and hearbs  
and beasts both for man.

Yet is not the killing of beasts abso-  
lutely in our power and liberty : but in  
these two cases we are forbidden to kill  
them :

1. When it turneth to the detriment  
of our neighbour : the killing of the  
beast of it selfe is not the sin, but in re-  
spect of the hurt & dammage, that we  
do therein to our neighbour.

R 2

2. We

6. Com.

2. We must not kill him, in the impatency of our wrath, exacting that power or understanding from him, which is not in him: as *Augustine* saith, men must not be foolishly bent, but they must have *facilitatem motus*, a more temperate motion in their anger. If the poore pen doe not (through their negligence or perversnesse) write as they would have it, *capunt & collidunt*, they take it and dash it: so in beasts, if they doe not as wee would have them, we in our impatency strike or kill them, which wee ought not to do.

*To come to man-killing, which is the murder here meant.*

A man may } 1. Himselfe.  
offend in kil- }  
ling, } 2. His Neighbour.

The Heathen, as *Lucretia*, *Seneca*, *Cato*, though they could never have been brought to kill others, yet they durst lay hands on themselves, and are therefore highly accompted of among the Heathen.

But Christian Religion telleth us, it must

must not be so, and that no man hath 6. Com.  
power over his own life.

I. We must remember, that the generall rule of this Law of the second Table is, *Sicut teipsum*, as thy selfe: therefore we must needs understand it thus, *Non occides alium, sicut non occides teipsum*: Thou oughtest not to kill an other, as thou killest not thy selfe: And the proportion is, betweene the Law of Nature, and Charity: as in Nature we love our selves, so in Charity we must love our neighbours: and so here, as in Charity we must not kill others, so in Nature we must not kill our selves: for Nature first maketh *alimentum individui*, sustenance to the individuall, before she give *propaginem speciei*, seed for propagating the kind.

II. No man is his own, but is a part of the society, or Commonwealth, wherein hee liveth; and so cannot injure or kill himselfe, but hee brings detriment and dammage to the whole company.

III. Our life is the gift of God, 1 Sam. 2.6. and therefore we must not dispose of Gods gift, without the mind

6. Com. of the giver, and the rather, because, 1 Cor. 7.23. Wee are bought with a price, and then are we his servants that bought us; and then as Rom. 14.4. Who art thou that judgest another mans servant? so, who art thou that killest another mans servant? It is worse than beastly, to kill, or drown, or make away with our selves; for Math. 8.32. the very swine would not have run into the Sea, but that they were carried by the Devill.

To conclude this point with *Augustine*, No man may kill himselfe, either that he may *fugere molestias temporales*, fly temporall evils: for by this meanes, *incidit in aternas*, he fals into eternall evils; neither, *ut evitet peccatum alienum*, to prevent anothers sin; for *incidit in proprium*, he fals into his own sin; nor *pro suo peccato*, for his own sin; for there is a time of repentance: neither *ut non peccet*, that he may not sin at all; for, *Incidit in peccatum certum, ut evitet incertum*: He fals into an undoubted sinne, in striving to avoyd an uncertain sin.

*Thus much against the killing of a mans selfe.* Come



Come to the next, *Man-slaughter*  
in alium, the killing of another  
Man.

The reasons against it are divers,

1. The generall reason, *Quod tibi fi-  
eri non vis, alteri non feceris*; Do as thou  
wouldest be done unto.

2. Thou must not deface the Image  
of God, which thy neighbour beareth.

3. He is thine own flesh, *Esa. 58.7.*  
and therefore thou must not hate him,  
much lesse kill him.

4. By this meanes thou shalt come  
to be *filius Diaboli*, the child of the De-  
vill, who was the first murtherer, *Iohn*  
*8. 44.*

5. Murther is a crying sinne, *Gen.*  
*4. 10.* and will not cease till God take  
revenge.

6. It is a curled sin, *Gen. 4. 11. Ma-  
ledictus Cain*, cursed was Cain; and  
Cains own confession was, *Behold*  
*thou hast cast me out from thy face*; so  
it is excommunication, and the depri-  
ving of the grace of God.

7. God will require the blond of a

R 4.

man,

6. Com. man, even of a beast that sheddeth it, and much more at mans hand will hee require it, *Gen. 9. 5.*

*The killing of another man is augmented by circumstances, of the person against whom it is: As namely,*

I. If it be against a publike person, it is a worse and more grievous sin, because it is *peccatum in plures*, a sinne against a great many; and he doth what he can to put out the light of Israel, *2 Sam. 21. 17.*

II. If it be against a private man, and no Magistrate, then consider, whether he be

1. Near unto us in blood, or kindred, or alliance; and it is worse to shed their blood, than the blood of a stranger, because *superadditur respectus*, there is a double respect, both as a man, and so *Homicidium*, the killing of a man; and a father, and so *Paricidium*, the killing of a father; or a brother, and so *Fratricidium*, the killing of a brother; and such like.

2. A stranger, that is not so neare unto us, but removed from us: and they

they are either of strength to defend 6. Com. themselves, or weake ones, as the fatherlesse, the widdow, and the stranger: it is worse to kill one of these, because they are destitute of power to help themselves, *Exod. 22. 21, 22.*

Of those that are able to resist, it is worse to lay hands on a good man, and an innocent man, than upon a wicked man: for in killing a good man, wee sin not only against Charity, but against Justice also, for he is *indignus*, unworthy of death: and against the Commonwealth too; for a good man is *κοινὸν ἀγαθόν*, a common good, and the Commonwealth hath need of such: Yea, we injure God himselve, for *Zach. 2. 8.* They are as it were the apple of Gods eye.

*But may not the Magistrate put a man to death, notwithstanding it is said, Thou shalt not kill?* *Quest.*

Certainly the nature of man is so *Ans.* perverse, and crooked, that without *Occides*, Thou shalt kill, *Non occides*, Thou shalt not kill, would not be kept: and therefore a deep wound must have a new wound made: *Fiat incisio, ut*

*R 5. vitetur.*

6. Com. *viteatur occisio*, The body must be lanced a little that it may not dye of a deeper wound. So God hath given power to Magistrates, *Ut sanguis fundatur; ne sanguis funderetur*; To shed bloud, that bloud may not be shed. And as in the naturall body, so in the civill body of the Commonwealth, if any one part be so corrupt, that it indangereth the whole, it is no cruelty to cut it off; for, *Melius est ut pereat unus quam unitas*: better one bad man, than all the Land perish.

And as in common fires as long as there is hope to quench it, men bring water; but when the fire is so masterfull that there is no hope to extinguish it, the whole house is pulled down: & *incendium extinguitur ruina*, the fire is put out by the ruin of the wholehouse. So in the evill body, lesse sins have lesse punishments; but God wils that he who killeth should dye, that evill might bee taken from Israel. For if bloud be not satisfied with bloud, two evils will follow.

1. Gods wrath.

2. Impunity will encourage others  
to

to do the like : Therefore God addeth <sup>6. Com.</sup> the reason for preventing this inconvenience ; namely, the murthrer must be punished by death, that other may heare and be affraid to commit the like sinne.

Now that this may bee lawfully done, it is manifest, *Gen. 9. 6.* that blood may be shed : and *Matb. 26. 52.* *Hee that taketh the sword, shall perish by the sword :* but yet every man may not use the sword at his pleasure, against him that sheddeth blood, but *Rom. 13. 4.* The sword is given to one, namely, the Magistrate, who is there called Gods Minister ; and he is not to beare it in vaine, but to take vengeance upon evill doers.

Now *Quod organon est utenti, id Minister est iubenti :* That which an instrument or weapon is to him, who useth it, the same is a Officer to him, who is the Commander. And therefore it is not the sword, nor the Minister (that is) the Magistrate, but God, who is *iubens*, the Commander, that doth shed the blood of the wicked.

And

6. Com.

And therefore for the Magistrates use of the sword : As the Princes Officers, the Sheriffe and other, must doe nothing but *ex praescripto*, as is prescribed them ; so the Prince himselfe and all Magistrates, must have their Prescript from God ; now Gods Prescript is only against the wicked : As for the innocent man his blood must not be shed, *Exod. 23. 7.* if it be, then as in *Ahabs* case, for stoning of *Naboth*, *Rex homicida*, the King is a murtherer, *2 King. 6. 32.* So of *Joash*, for killing *Zacharia* an innocent Prophet.

But as for the murtherer on the other side, *Non miseraberis, non parces oculis tuis*, Thou shalt not pity him, thine eye shall not spare him, *Deuter. 19. 13.* There is an irrevocable writ gone out, that every murtherer must dye.

Quest.

Then the question is, *Whether any man that is a murtherer may be any way executed?*

Answer.

And for answer, three points are necessarily to be considered in this matter,

I. It

I. It must not be *Judicio privato*, In <sup>6</sup> Com. a private Judgement; every private man may not take it upon him, but hee must be a Magistrate.

II. Not *Judicio usurpato*, by an usurped Judgement; the Magistrate must be kept within his limits, *Rom. 14.4.*

*Quis tu qui judicas alienum servum?* Who art thou who judgest another mans servant? Other subjects that pertaine not unto him. If further than *jus gentium*, against the Law of Armes any be put to death, it is usurped.

III. Not *judicio temerario*, by rash judgment, without lawfull triall: The matter must be first enquired after, and tryed out, that he may be *sens damnatus*, a guilty man, and justly punishable, *Act. 23.35.* *Claudius Lysias*, would have *Pauls* accusers come, before hee heard him: and *John 18.29.* wicked *Pilate* could say, *What accusation bring you against this man?* And *Act. 25.16.* *Festus* saith, *It is not the manner of the Romanes, to condemne any man, before his accusers come face to face before him.*

And in this pleading or accusation, God will not have blood to be shed at  
the.



6. Com. the witnesse of one man, but either three, or two at the least.

In regard hereof, Christ who in respect of the Godhead knew what *Judas* would do, yet did not exclude him from his company, because he was not yet convicted, nor his fault manifested, according to Gods Law, so that he appeared guilty.

It is evident in the story of the Bible, that Judges rash and precipitate one way, will also be faulty the other way: *Saul* who spared guilty *Agag*, put to death the faultlesse *Gibeonites*, and would have killed *Jonathan* upon a slight occasion. So *Ahab* who would not kill the man worthy to dye, 1 *Kin.* 20.42. yet would have *Naboth* a guiltlesse man murthered.

*Object.* But may the Prince in no case shed the bloud of these that are not under his Dominion, but are *Servi alieni*, Subjects to another Prince?

*Answ.* Surely yes: the Magistrate hath not only a sword to see rule kept at home, but *Gladium exteriolem*; a sword to strick some abroad: against the Wolfe and enemy abroad hee hath the sword of

of war. The whole order whereof is 6.Com. set down at large, *Deut.* 20. from the beginning to the end of the Chapter : and *John Baptist*, *Luk.* 3.4. doth not say to the Souldiers, *Abjicite arma, deserte militiam*, Cast away your weapons, leave off your warfare ; but teacheth them their duty in war , and doth not quite take away war : therefore war is lawfull.

*But in Warre three things are required.*

1. It must bee *ex justa autoritate*, Commanded by just authority, *Judg.* 1. 1. the Israelites would not go out to war, till they had authority from God, and a lawfull guide, so *David* would not fight with *Goliath*, till *Saul* were first acquainted with his enterprize, *1 Sam.* 17.37.

2. It must be in a just cause, either to defend our selves, or to rescue others, as *Abram* did *Lot*, *Gen.* 14. 15. when he had been taken prisoner, and received injury ; and in this case of injury and wrong offered by one Nation to another, according to *Jus Gentium*, the

6. Com. the Law of Nations; one Nation may warre against another.

But here take heed, it bee not for every light and small injury, but to revenge some notorious wrong: as in case of Religion as they took it, *Iosh.* 22. 11, 12. or in weighty matters of the Commonwealth. *Judg.* 20. 23.

3. It must be done with a right end and purpose; not to spoyle and prey upon them, *1 Sam.* 15. 9. but we must fight as they that fight the battels of the Lord, and let no evill be found amongst us, *1 Sam.* 25. 28.

If herein we erre, blood will stick to our girdle, and to our shoes, as to *Joabs* *1 King.* 2. 5. the thing which cheifly we are to look unto is, that wee be valiant for our people, and the city of our God, *2 Sam.* 10. 12.

*Quest.*

*But may a private man in no case shed the blood of another private man?*

*Ans. v.*

Necessity hath no Law, *neccssitas est ex lex*, necessity is lawlesse; nay more, *neccssitas dicti legem legi*, necessity giveth law to the law: and therefore in a case of necessity, which wee must take *pro impendente neccssitate*, for a present

present imminent danger ; and not 6. Com. imminent only, but *pro termino indivisibili*, the pinch of necessity admits no evasion ; in that case every man is a Magistrate, and that by authority from God, *Exod. 22.2.* If a thiefe by night breake into my house , I may kill him ; and much more then to save my life.

And for this reason S. *Peter* had a sword : and as S. *Austine* saith, by Law a man is permitted to weare a sword, that thereby hee may terrify them, who would offer him violence, and to keepe himselfe from evill and harme, if hee bee necessitated thereunto.

But if the *terminus* be *divisibilis*, admitting a way to avoyd the danger ; that the necessity hath a latitude, and the danger not present, but as it was with *Paul*, *Acts 23. 17.* They swore his death ; we must then do as *Paul* did, not presently run upon them, but reveale it to *Lysias* the chiefe Captaine, reveale it to the Magistrate.

But the danger being present, I may in mine own defence, shed his bloud  
that

6. Com. that would shed mine : for I must *plius* *favere vita mea, quam aliena*, tender more my owne life than another mans; and it is *inculpata tutela*, a defence of my selfe without blame; when I cannot otherwise save my selfe.

I I. Again, for this private shedding of bloud: he that is slain is either slain of purpose, or without purpose: Now as in things naturall, there is *per se*, a thing affected with intention; & *per accidens*, a thing falling out by accident; and we do not attribute to Nature things that are done *per accidens*, by accident: so in morall things, there is *ex intentione*, things done of set purpose: and *præter intentionem*, besides our intent and purpose; and it maketh neither a good nor evill action, that is done *præter intentionem*, besides our intent. Yea God himselfe, *Dent. 19. 1. Exod. 35. 23.* appointeth sanctuaries of refuge, for those that kill other men, *præter intentionem*, besides their intent: now God will allow no sanctuary for vices; and therefore if it bee done without intent to hurt, God accompteth it for no sin.

But

But yet with these two Caveats.

6. Com.

1. That when we do thus kill another man, we be *in opere rei licita*, in a lawfull action; for *Exod. 21. 22.* If two men strive and hurt a woman with child, and death follow, either of her, or her child, they shall pay life for life; though it were not their intention to kill her, yet because they were about an unlawfull thing, as fighting was.

2. There must not lacke *debita sollicitudo*, a good taking heed, there must bee due care and diligence, to avoyd the hurting of our neighbour, for otherwise, *Exod. 21. 33.* If a man dig a Pit, or a Well, and cover it not, and another mans Oxe or Assle fall into it, hee shall make it good, because he might have taken heed before, and covered the Well.

*Thus much of the restraint of the Commandement; in what cases it is lawfull to kill, and to shed blood.*

Now

6. Com.

*Now the Extension of the Com-  
mandement.*

Of those that willingly and of purpose commit murther, some do directly, *Numb. 35. 16.* they that with Iron, Wood, or Stone, or any instrument kill another; and some indirectly, by Poyson, Witchcraft, Sorcery, killing of Children in the womb, taking strong and strange purgations, to the end *abigere partum*, to hinder Childbearing: Also to be Cooperator accessary to killing, is to kill, as *Math. 26. 49.* Judas to the killing of Christ, and *2 Sam. 3. 27.* Joab to Amasa; also by bringing one into danger, as Saul made David Captaine, to the intent to have him killed, *1 Sam. 18. 17.* So David dealt with Urias; *2 Sam. 11. 15.* So to beare false witnesse touching life, *1 King. 21. 13.* So for Magistrates to permit it when they may hinder it, *Math. 27. 24.* And all these wayes we may commit this sin, and kill another man.

Now we may also be accessaries to our own death, if we put our selves in danger



danger and need not : *Qui amat periculum, peribit in periculo* ; He that loveth danger, or needlessly runs into danger, shall perish in the same : Or if we do not use all lawfull meanes to escape danger, as Christ did, *Math. 4. 6.* and *Paul, Acts 27. 31.* and for this cause he adviseth *Timothy* to drinke a little wine for his stomackes sake, *1 Tim. 5. 23.*

In this kind a man may finne in too much care about apparell, *1 Tim. 6. 8.* *Rom. 13. 14.* Undue exercise, *Col. 2. 23.* Eating the bread of carefullnesse, *Psal. 127. 2.* and worldly sorrow, *2 Cor. 7. 10.* and an heavy heart will dry the bones, *Prov. 17. 22.* and hasten death. So also we sin when we kill our selves by surfetting, or drunkennesse, or the undue use of any of those things, which the Philosophers call *non naturalia*, not agreeable to our nature.

Moreover, we are commanded not only to preserve the life of the body, but *incolumitatem corporis*, the soundnesse of the body : so that no one part must bee hurt, for if the least part bee hurt, the whole accompteth it selfe hurt,

6.Com. hurt, and saith, *Quare me?* Why doest thou hurt me? So that if any part bee hurt, it is a breach of this Commandement, *Levit. 24. 19.* and so is every wound, and every stripe, of which wee read, *Exod. 21. 25.*

*Neither is the murther and hurt of the body only forbidden, but of the soule also.*

And this murther of the soule is much more grievous than the other of the body; and as there are two lives of the soule, so in respect of both those lives, the soule may be murdered, both in respect of this life, and of the life to come.

1. There may bee a murther of the soule concerning the life therof in this life: for when a man commeth to loath the benefit of his life, it may be well said that his soule is killed, *Eccl. 6. 3. Col. 3. 21.* and he that doth any thing to a man, that maketh him thus to loath his life, that man is a murtherer of the other mans soule.

2. Concerning the life of the soule in the life to come, the soule may also be

be murthered, namely, if the soule bee <sup>6. Com.</sup> set in worse estate, concerning the life to come, by him that hath charge of soules, *Rev.* 2. 14. *Math.* 2. 8. you have made many to fall: so also if they lay a stumbling block before the people, or if they bee negligent in their places, *Ezek.* 33. 6. the peoples blood shall be required at their hands: also one private man may murther the soule of another man, either by giving counsell, *dicto*, or *facto*, by word, or deed, as *Peter*, *Math.* 16. 22. *Master, pity thy selfe*, as much as in him lay, to hinder our Saviour Christ in his work of Mediatourship, and to hurt his soule, and all ours; or by example, *Gal.* 2. 13. or any other way giving offence to their weak brother, *Math.* 18. 6.

*The Pharisees though it was no mur- Object.  
ther unlesse blood were shed.*

But we must know, that the Com- *Ans.*  
mandement is spirituall, and our Saviour telleth them, *Math.* 5. 22. that what the hand or arme committeth, it commeth by vertue of the motion from the heart; and therefore, *Math.* 15. 19. out of the heart proceed murthers,

6. Com. thers, and for this cause the killing of a man is not accompted capitall, *Dent.* 19. 16. unlesse it proceed from hatred, which is an affection setled in the heart.

*Meanes to avoid this sin.*

*For the avoyding of this sin of Mur- ther, which proceedeth of Anger, consider these two points, and put them well in practice :*

1. If it bee our anger conceived against others, resist it, *Ephe.* 4. 27. *Give not place to the Devill.*

2. If it bee others anger against us, give place unto it, *Rom.* 12. 19. *Give place unto wrath, as Abigail the wife of Nabal, would not tell him his fault in the midst of the feast, but deferred it till the next day, 1 Sam.* 25. 37.

*Now that these two may bee the better put in practice, consider that Anger is compounded of two things.*

1. Griefe for an indignity offered.
  2. Desire to revenge and requite it.
- Now if our anger stay at the griefe it is well, but we must take heed of revenge,

venge, we must not say, *Prov.* 24.29. 6. Com.  
 I will doe to him as hee hath done to  
 me: but wee must commit it to God  
 to revenge, *Deut.* 30.35. And wee  
 must be so farre from revenging or de-  
 siring revenge, that if our enemy fall,  
 we must not rejoyce at it, lest God  
 seeing it, turne his wrath from him up-  
 on us, *Iob* 31.29. and more plainly, *Pro.*  
 24.17,18.

But may we not answer hard and in- *Quest.*  
 jurious words, and defend our selves?

Surely of a fooles words, *magnum* *Answ.*  
*remedium negligentia*, tis a great reme-  
 dy to neglect them; and *Salomon*, *Pro.*  
 26.4. would have us at sometimes not  
 to answer him, lest he become, *E stulto*  
*insanus*, of a foole, a mad man; when  
 he is among such as himselfe, answer  
 him, lest he seeme wise; if he be among  
 wise men, answer him not, and they  
 will regard rather, *quid tu taceas, quam*  
*quid ille dicat*, what thou art silent of,  
 than what he uttereth forth.

What shall we think of actions at Law? *Quest.*  
 must we be so far from requiting and re-  
 venging, that we must not bring men to  
 justice that have done us wrong?

6. Com.  
Answer.

In some cases we may go to Law, we must not be (as the Pope said of England) *a good Ass* to beare all: for if it be a case of Gods or the Truths, strive for the Truth to death. But if it be a case of *meum & tuum*, mine and thine; remember what Abram did to Lot, for quietnesse hee would yeeld from his own right.

But because by departing from our right, wee pluck upon us a grievous burden than we are able to beare, and make them offer it the oftner, therefore we are allowed to have recourse to the Magistrates for reliefe and succour.

*But with these rules:*

1. Not for every trifle, not *quod opus est*, but *quod necesse est*, not every thing that will beare an action, but such, as if it be not remedied, will breed a further inconvenience, and such, as nothing but the Law can remedy.

2. Before you bring the matter into *forum civile*, the publike Court of Justice; first put it to neighbours, and friends, among whom ye live, to end if they can, 1 Cor. 6. 4, 5.

3. Our Saviour when he was requi-  
red

red to deale, in dividing the inheritance <sup>6. Com.</sup>

*Luk. 12. 14. Who made me a Judge?* faith hee, and presently addeth, *Take heed of Covetousnesse, vers. 15.* so take heed you go not to Law with a covetous mind.

4. Still keep a charitable minde to thine adversary, though the Law proceed.

5. Be advised before you go to Law, as *Prov. 25. 8.* go not forth hastily to strive lest thou know not what to doe in the end, when thy neighbour hath put thee to shame.

*Thus much of the sixt Commandement,*





## THE SEVENTH Commandement.

**T**His Commandement is expounded, *Levit.* 20.10. and by Christ, *Math.* 5.27. and by the Apostle, *1 Cor.* 5.16. and Chap. 7. wholly. The dependance of this Commandement with the former is. God therefore especially did forbid Murther, because man was made in the Image of God. Now here further we may see the Image of God to be in Chastity and purenesse: This is so evident, that the heathen Poet could say, *ἀγνὸς νοῦς Θεὸς ἐστίν*, *Deus purus animus est*, The purenesse of this Image *Adam* and *Eve* lost, and therefore got Fig-leaves to cover their shame; and thereby shewed that the flesh is an enemy to chastity.

As the other Commandement dealt  
with

with θυμός, anger, so this with ἐμ- 7. Com.  
 θυμία, Concupiscence : Not that e-  
 very Concupiscence is evill, Col. 3. 5. it  
 is said, ἐνθυμία κακῇ, an evill concu-  
 piscence, as if there were a concupif-  
 cence or desire that is not evill.

For it is lawfull for every man to de-  
 sire, first to preserve himself, & then his  
*species*, his kinde ; but when our appe-  
 tite is not kept *intra modum*, within  
 due compasse, then it is evill.

Concupiscence, as *Plato* saith, hath  
 the lowest place, and is *alligatum ven-  
 tri*, tyed to the panch or belly ; as one  
 would tye a Horse or an Asse to a  
 Manger. Now being in a lower place,  
 when the lower is most vehement,  
 then the higher is most hindered : and  
 as *Chrysostome* saith, *Dedit Deus cor-  
 pus animæ, ut illud in Cælum eveheret,  
 non dedit animam corpori, ut illam in  
 terram deprimeret* : God hath given  
 the body to the soule, that it might  
 rouze it up to Heaven ; and not the  
 soule to the body, that it should presse  
 it down to the Earth. So when our con-  
 cupiscence is used, but onely for law-  
 full propagation, to which it was or-

7. Com. dained, that is a lawfull and good, and pure concupiscence: when there is *nihil alieni admixtum*, nothing else mixt with it.

Now as wee see, *Gal. 5. 19.* and by our Saviour Christs interpretation, *Mark 7. 21.* That adulteries and all uncleane thoughts come from the heart: so first let us consider them as they are in the heart; and that either *ipsum venenum*, the very poyson of our nature, *1 John 2. 16.* or else *Suppuratio*, an inward festring of this desire, an inward boyling of the Pot with the skum in it.

After these, when it begins to break out, the first thing is *subactum solum*, when we make our selves meet and apt ground to receive this vice: The Physician call it *xanthia*, when a man is disposed to an evil humour, and will still have a desire to have his body fed with that humour.

*Now this evil humour of wicked lust and Concupiscence is fed by two meanes.*

1. By *Gula*, gluttony, a surcharging of the stomach, called *Crapula*, when it

it is with meat : and *Vinolentia*, with 7. Com. drink.

2. By idlenesse, which is either by excesse of sleeping, or defect in labour and exercise.

After this *subactum solum*, apt ground, there is *irrigatio concupiscentia*, a watering of the seed by the sinne, *lascivia*, aut *immodestia*, wantonnesse, or immodesty, and may be called *illicebra concupiscentia*, *Prov. 7. 23*. The snare of lusts : and it is either in the body, or from without.

1. In the body is *πλοκή*, platting of the haire : and *σιν*, the colouring of the face : or in the apparell, *ἐνδύσεις ἱματίων* : or in the gesture, either some common gate used generally, or a certain kind of gate, or gesture in the gate, which they learn peculiarly to this purpose, as dancing, and such like.

2. And from without our lust is watered, either by corrupt company, or by reading lascivious books wantonly ; or by beholding wanton pictures, or playes, and spectacles of love, or by harkning to wanton tales, or histories or songs that nourish that humour of lust.

7. Com.

For the signes, we will use no other but them before. The Jaundice of it is in the eyes too, as the former was, and it hath his foame in *sermone obscuro*, in uncleane talke, and suspicious, and filthy actions.

The Act it selfe, whether it be *instinctu proprio*, of a mans own inclination, or *concensu alieno*, another mans consent, it is all one.

It is practised either with a mans selfe, *Corpus suum secum*, with his own body, which is called *μαλακία*, & *εναρπασία* effeminateesse, and uncleaneesse, or with another. If with other, it is with a beast, or with mankinde; and with mankinde, either willingly or unwillingly; the party patient, not agreeing, called *raptus*, ravishing; or else agreeing, and it is either with male or female; Male, and so they are, *απτεροκόδοι*, *Sodomis sin*: Female, with one or more; with more, if there be a pretext of marriage, *Poligamy*, without any such pretext, *Scortatio*; with one alone, called *Whoredome*, and it is either in Wedlocke called *fervor*, excessive of lust, (for there is a fault even in matrimo-

matrimony) or it is out of matrimony; 7. Com.  
either with a party allied, or a stranger;  
If allyed, called *Incest*. Not allyed, ei-  
ther married to another, or free: If  
married or betrothed it is all one, and  
called adultery; and is

1. When both are married, and that  
is worst.

2. The woman only, and the man  
single.

3. The man only, and the woman  
single.

And the second is the lesse evill than  
the third, because in the third there is  
*corruptio prolis*, a corrupting of poste-  
rity.

If she be free and not married, either  
wee retaine one peculiar to our selves,  
and then shee is not a common strum-  
pet, but a concubine; or else there is  
not this continuall keeping, and then  
if she be not common, it is *stuprum*,  
whether shee bee Virgin or Widdow,  
especially Virgin: if she be common,  
it is fornication properly.

Besides these, the act is either once  
committed, or often iterated, and then  
for distinctions sake, wee may call it

Com. *luxuria*, and the party a Whoremonger, when he sets himselfe after it; or that which is beyond this, *Gen. 18.* *Clamor Sodomitarum*, the cry of Sodom's sins, so *Clamor Adulterii*, the cry of Adultery, when they dare impudently defend it. And last of all is *Permissio*, and that is either private, of a particular person for his Daughter, or Wife, or any of his kindred, called *Prostitution*, or publike of a Magistrate, in suffering and tolerating Stewes, as *Rome* doth.

Before we proceed, let us see some reasons against this sin of Adultery, to make it odious to man, as it is to God.

1. It is of all sins most brutish, and maketh us come nearest the condition of beasts; and therefore by the Prophet *Jeremy*, adulterers are compared to neighing horses, *Jer. 5. 8.* and *Pro. 7. 22.* to an Oxe going to the slaughter: and *Deut. 23. 18.* God himselfe saith, They shall not bring the hire of a Whore, nor the price of a Dog into the house of God: putting a Whore and a Dog



Dog together; and according to the 7. Commandment of the learned, who compare a Harlot to a Bitch that many Dogs follow after.

2. It taketh away the heart, *Prov. 4. 11.* it quite extinguisheth the light of reason: and from wantonnesse they grow to all uncleannesse, and that with greedinesse, *Eph. 4. 19.* and brings into all manner of sin, as it did *Salamon* to Idolatry, and *David* to murther.

3. It is of all sins most inexcusable: other sins may have some vizard or colour; but God having ordeined a remedy for this, which is marriage, *1 Cor. 7. 2.* he that will not use the remedy is without excuse.

4. It is against the Church; for whereas God made marriage an holy institution, and a resemblance of Christ and his Church, it is a contempt of the Ordinance of God, by making it unholly and uncleane: and *Math. 2. 8.* God made them one, because hee sought a godly seed: and therefore, they that seek any more but one, do as much as they can to hinder Gods purpose, that he shall have no godly seed, no Church.

5. It:

Com

5. It is against the Commonwealth, *Lev. 18.28. Shall not the land spue you out, if you defile it?* so the translation of the Commonwealth commeth by pollution of the Land.

6. It is against the whole state of mankinde, for whereas marriage is for increase of mankind, they that commit adultery shall not increase, *Hos. 4.10.* and so as much in them lyeth, they destroy all mankinde, and are *delinquentes in genus humanum*: trespasse against the whole estate of mankinde.

7. Because every man respecteth his own particular: It is against a mans body; first by defiling it, yea, the very garments are spotted, *Jude vers. 23*, and secondly, by weakning and decaying it; for as the Physitians say, the preserving of *genitalis humor*, the generative humour, is a speciall cause of preserving the life of a man: and the contrary breedeth great debility, and many rotten diseases, *Num. 5.27.* and it is also against his soule, *Pro. 6.32*. hee that doth it, destroyeth his own soule.

8. It is not only against himselfe, but against others also; for in other  
sins

ins he may *perire solus*, perish alone; 7 Com.  
but in this hee must have one to perish  
with him for company.

9. It is injurious to Christ, and that  
two ways;

1. Christ having paid a price for him,  
he dealeth injuriously to alienate that  
which is not his own,

2. Being a Christian, and Christ his  
head, and he a member of Christ, he u-  
niting himselfe to a Harlot, doth what  
he can to bring Christ into the body of  
a harlot.

10. If all these will not move us,  
then consider the punishment of it.  
First, it is a punishment it selfe for  
those whom God hateth, *Prov. 22. 14.*  
He, with whom the Lord is angry shall  
fall therein: as a punishment to his  
name and Fame, *Pro. 6. 33.* His re-  
proach shall never be put away: It wa-  
steth his substance, *Prov. 29. 3.* yea it  
shall be a fire to pursue him, and all his  
increase to destruction, *Iob 31. 12.* And  
lastly, that which is beyond all these,  
*Rom. 1. 24.* It is one of the punishments  
of Idolatry, and therefore a greater sin  
than Idolatry is; for every punishment  
must

7. Com. must exceed that wherof it is a punishment, or else the punishment would be a greater allurements to the sin; and 1 Cor. 7. 12. If any will dwell with an Idolater she may, but not with an Adulterer; and vers. 14. the children of an Idolater may be holy, and have place in the Congregation; but as for Adulterers children, Deut. 23. 2. a bastard shall not enter into the Congregation of the Lord, even to his tenth generation, he shall not enter.

*And now to return to the particulars of the sin.*

1. To begin with the festring of it, which the Apostle, 1 Cor. 7. 9. calleth *Burning*, and Hos. 7. 4. as an oven heated by the Baker, so is an Adulterer.

2. When it begins to break out, the first thing we do is, to make our selves *subactum solum*, to make the soile fit by feeding the evil humor that lay festring before, which wee shewed to be by Gluttony and Idlenesse.

Gluttony we shewed to be in meat or drink: in meat *Crapula*, feeding too much

much; *Gula vestibulum luxuria*, the 7. Com.  
throat or gluttony is the Gallery that  
lechery goes thorow, and that by rea-  
son the faculties stand so, that *nutriti-  
va est officina generativa*, the nutritive  
faculty is the shop of the generative;  
and that being looked to, there is hope  
the other may be the better dealt with-  
all. It was one of the sins of *Sodom*, *E-  
zek. 16. 49. fulnesse of bread*, and *venter  
bene pastus cito disponit ad libidinem*,  
the belly full fed quickly disposeth a  
man to lust, saith *Jerome* upon that  
place.

It is injurious to God in destroying  
his creatures, *Luk. 15. 13.* the prodigall  
sons fault. It will bring a man to po-  
verty, *Pro. 23. 21.* It decayeth the health  
and hastneth death, and nothing sooner  
than gluttony and surfeiting. We read  
*Num. 11. 34.* of graves of lust, surfeit-  
ing is a grave of lust.

In the Soule, it maketh Sermons and  
and all exercises of godlinesse unfruit-  
full, *Luk. 8. 14.* for *Luk. 21. 34.* it op-  
presseth the heart, and maketh it heavy,  
by the fuming up of the meate, and  
drink.

Yea

7. Com.

Yea it hardeneth the heart, *Amos 6* 6: they had no sorrow for the affliction of *Joseph*; though they themselves drunk wine in bowles.

Yea, *Dent. 32. 15*. when my fatling was well fed (saith *Moses*) *recalcitrauit*, it spurned with the heele, and forsooke God that made him.

To avoid these mischiefs, take *Pauls* example, *1 Cor. 9. 27*. beat down your own body; and one manner of beating it down is, *per damnum*, by hindering it of some commodity that it would have.

The servant who is delicately fed will be chekmate with his master. *Pro. 29. 21*. A pampered horse will be hard to rule, *Ecol. 30. 8*. So the flesh being too much cherished will kick against the soule: we must do with it, as wee do with beasts, that we will keepe under, take away the provender. So in effect it is Temperance.

It is *φωνὴ τῆς σαρκὸς*, the voyce of the flesh *μὴ πεινᾶν, μὴ διψᾶν, μὴ ψυχρᾶν*. Let me not be hungry, let me not be a thirst, let me not be a cold; when we grow wanton, and will not have it in this dish;

dish; or we will not eat unlesse it be thus drest, then *venter est molestus cli-ens*, the belly is an earnest and impatient tutor: but if having food and raiment, we can be there withall contented, this is the right Temperance.

Meat is for the belly, and we be debtours to the flesh; but yet we must not live after the flesh, she must not be accustomed to have what shee will call for, and never be broken of her desire and appetite, for thereby we shall never be quiet, because after a little while the bridle of Temperance will hardly curb her.

Now Temperance consisteth in *modo*, measure, and that *modus in medio*, measure is in the meane or middle; and that is knowne *per regulam*, by rule.

*And the rule therefore of Temperance is threefold.*

1. *Necessitas vite*, the necessity of our life, our life necessarily requires but convenient food and raiment, 1 Tim. 6. 8.

2. *Necessitas officii*, the necessity of our calling; he that is *athleta*, that proveth.



7. Com. Ivet h maſteries, muſt be aſtinent and keep a ſtrait diet, 1 Cor. 9.25. and ſo a ſtudent, and hee that will be contemplative; a husbandman muſt have more; and ſo our direction muſt bee for our diet, as our employment is.

3. *Voluptas qua neutrum horum impedit*, pleaſure which hindreth none of theſe; but if it be more than is convenient, for the maintenance of our life, or for our neceſſary duties, and employments in our ſeverall places, it is ſin.

According to theſe rules wee muſt temper our deſire, and give temperance the bridle, that ſhe may *constringere & relaxare*, hold in, or let looſe the reines, (as *Auguſtine* ſaith) *Temperantia frangit gutturis constringit & relaxat*, Temperance pulſ in, or lets go the bridle of our appetite.

*And that we may governe and temper our ſelves the better in our diet, conſider theſe five points.*

I. The ſubſtance, not every day *λαμπρως*, with the rich glutton delicately, *Luk. 16.19.* The Iſraelites were weary

weary of *Manna*, and must needs have 7. Com.

*Quailes*, *Numb.* 11. 6. but *Daniel* and his companions, pulse served their turn, and yet they looked never the worse, *Dan.* 1. 12. and *Eliab* his provision was but a cake, and a pot of water, *1 Kings* 19. 6. and *Elisba* provided but a great pot of pottage for the children of the Prophets, *2 King.* 4. 38.

II. The quantity, they that have taken the measure of our throat, and other instruments, say, that it is lesse than in other creatures of answerable proportion, to teach us temperance, and to beware of superfluity, either

1. By furcharging our nature, *Hos.* 7. 5.

2. By exceeding our estate, it was *Nabals* fault, *1 Sam.* 25. 26. hee was a note too high in his feast; hee made a feast like a Prince.

III. The quality, beware of exquisitenesse, *Luk.* 10. 41. *Marthaes* fault, we must not make our belly our God, *Phil.* 3. 19.

IV. Eat not too greedily, for this is *Os porci habere*, to have the snout of an Hog; and this made the Devill make choyce

7.Com. choyce of the heard of Swine to enter into, because of their greedinesse: they were like Cormorants given to devouring, as he himselfe is, and so like unto him.

It was *Esaus* fault, saith *Augustin*, *ardenter comedere*, to eat ravenously for needs must he fall to his meat roundly, who longed after it so greedily that he would part with his birthright to purchase it.

V. Eat not too often, and for that, wee must have recourse to the former rules, *vita & officii*, of our life and our calling; not so often as to hinder our health, not so often as to hinder our calling, not too carely, *Eccl.* 10. 16. not too late, *Esay* 5. 11. *Woe to them that rise up early to follow drunkennesse, and continue untill night, till the wine do enflame them.*

The same fault is in excesse of drink, as before was in excesse of meats; *vinolentia*, drunkennesse, as ill as *crapula*, gluttony, *Eph.* 5. 18. And it is the high way to this sin of Adultery, *Pro.* 23. 33 first he saith, *Looke not upon the wine, when it is red, & sheweth his colour in the cup,*

cup, or goeth down pleasantly; and what followeth? *Thine eyes shall looke upon strange women, and his heart shall speak lewd things.* And therefore S. Peter doth not only forbid drunkennes, *1 Pet. 4.3.* but drinkings: whether they bee such as enflame us, *Esa. 5. 11.* or whether by using it, wee get such a habite, that we are strong to do it; for though we be so strong, that we can keepe our selves from being drunk, yet there is a woe pronounced against this strength, *Esa. 5. 22. Woe to them that are strong to powre in strong drink.*

The inconveniences following thereupon are,

1. These drinkers shall never be wise, *Prov. 20. 1.*

2. And never rich.

3. They are disposed to sin sometimes against their will, sometimes with it, *Gen. 19. 33. Pro. 23. 32, 33.* And wine makes them as men sleeping in the mids of the Sea, and on the top of a mast, in danger and not sensible of it.

For we are not altogether tyed from the use of wine; but that we may lawfully drink wine.

1. For

7 Com.

1. For the helpe of a weak stomack, and for often infirmities, 1 *Tim.* 5. 23. we may use wine, but it must be a little wine, Take heed of excesse.

Here they are to bee blamed, who lay hold on that the Apostle saith, drink wine; but neglect the rest: a little wine: and regard not the cause: For infirmities sake.

2. To ease the heavinesse of the mind, *Pro.* 31. 6. *Give wine to them that have griefe of heart.*

3. In a publike benefit for a publike gratulation, wee may eate the fat, and drink the sweet, *Neh.* 8. 10.

*And to this purpose, We may also apply and make use of the five rules of Temperance.*

*Thus much of Gluttony.  
Of Idlenesse.*

The second feeder of lust is *Idlenesse*, *Ezek.* 16. 49. it was one of the sins of *Sodom*: a sin highly displeasing to God, as well in regard of the breach of the next Commandement, as also in respect of the losse of time, and that either by too much sleeping, or by not being exercised in our callings.

As appeared in David, 2 Sam. I 1. 2. 7. Com.  
hence Amos 6. 4. they are blamed who  
stretched themselves upon their beds.

For the first point too much sleeping,  
Rom. I 3. I 3. *Walk honestly as in the day,*  
*not in gluttony and drunkenness, neither*  
*in chambering and wantonness.* When  
he hath been in *κοιμοις*, gluttony, and in  
*μεδαις*, drunkenness, then he comes to  
*κοιταίς*, which we translate *chambering*,  
but it is properly *lying in bed*, *long ly-*  
*ing*: and there is joyned with it *αυτελ-*  
*γεια* wantonness, the beginning of  
concupiscence, Amos 6 4. *They stretch*  
*themselves upon their beds.* And it is  
the way also to poverty to love sleepe,  
Pro. 20. 13.

For the quantity of our sleep, it must  
not be too long, Pro. 6. 9. *How long wilt*  
*thou sleep, O sluggard?* It must not be  
the sluggards sleep.

For the manner, it must not be dead  
sleepe, as *Jonas* sleepe was in time of  
danger, *Jon.* I. 5. *not sepultura suffocati*,  
the buriall of one suffocated; but *re-*  
*quies lassii*, the rest of a wearied man, as  
*Jerome* saith.

II. For the second point of Idle-  
ness,

7. Com. nesse, not being exercised in our callings, but giving our selves to ease, it is the way to bring us to hands hanging down, and to weak knees, *Heb. 12. 12.* and to corrupt the body : as water standing still, will putrifie and breed Toads and venemous things : so ease will breed diseases. And therefore *2 Thes. 3. 11.* they are condemned that work not, and are exhorted to worke, and eat their owne bread ; as if their bread were not their own, if they live idly and work not.

*Thus much of subactum solum, the ground fitted; now followeth irrigatio concupiscentiae, the watering of concupiscence.*

For as we must keep our selves, from being a meet mould, or fit ground for the Devill to cast in this seed of lust, or evill concupiscence ; so we must also beware of those objects and allurments that do *irrigare concupiscentiam*, water concupiscence.

And these allurements we consider, as they are in our selves and our owne bodies,



bodies, or as they are in others and 7. Com. without us.

I. The allurements in our selves and about our own bodies are,

1. *Adhibere fucum*, use painting; it was *Jezebels* vice, 2 *Kings* 9. 30. *She painted her face, and tyred her head.* So *Jer.* 4. 30. *They painted their faces, and eye-brows.*

2. To disguise our selves in apparell, 1 *Tim.* 2. 9. and 1 *Pet.* 3. 3. condemned even in women, which are rather to be allowed in it than men, because it is *Mundus muliebris*, Womanish adorning.

But Saint *Peter* hath two reasons against it.

1. Let the hid man of the heart bee uncorrupt, as if he should say (as *Cato* said) *Magna corporis cura, magna mentis incuria*; A great care of our bodies causeth a great carelesnesse of the soule.

2. The Saints in old time did not thus apparell themselves, follow their example, *vers.* 5.

3. The gesture must be looked unto, *Micah.* 2. 3. a plague is threatned against

T

those

7. Com. those that have a proud gate. And the Prophet *Esay* 3. 16. goes to particulars,

1. They are haughty, they go on tiptoes.

2. They have stretched out neckes.

3. Rolling eyes.

4. A mincing and a tinckling gate.

*Gestum natura dat*, the inward temper of the mind is disclosed by the gesture; there is a generation whose eyes, saith *Agur*, are haughty. Yet Grace can mend the defects of Nature. Therefore none may be excused, who neglect the meanes of grace.

II. The allurements without us, or the watering of our lust by those provocations that are without, and beside the body, do now follow.

1. *David Psal.* 50. 18. reckoneth one; that is to say, being partakers, keeping company with Adulterers: for *Prov.* 7. 22. the young man entring into company and communication with an Harlot, followed after her, like an Oxe to the slaughter, and a foole to the stocks. And indeed, company is very dangerous in this sin, as we see, *1 Cor.* 5. 6. a little leaven leaveneth the whole

whole lump; it may be applyed to any 7. Com. vice: but S. *Paul* there applyeth it particularly to this sin: shewing, that this vice hath a speciall vertue to infect and leaven others.

And therefore beware of evill company, and not only evill, but suspicious company, & at suspicious times: Refrain not only the evil, but that w<sup>ch</sup> hath *speciē mali*, any shew of evil, 1 *Thes.* 5. 21, 22.

2. After company may come evill books, that speak broadly of filthy matters; these are of the same nature with ill company.

The Heathen man called his books his *Comites*, Companions; hee was *Solus*, alone, and yet he had his *Comites*, a Book or two; and so having their company, he was *Nunquam minus solus, quam cum solus*; never lesse alone, than when he was alone.

Evill Books containe many evill Words, and 1 *Cor.* 15. 33. *Evill words corrupt good manners.*

Evill Words wee call these, *Stollen Waters are sweet, hidden bread is pleasant*; and *Pro.* 7. 18. *Let us take our pleasure in dalliance*: and such like.



34.1. The Egyptians looked upon *A-7. Com.*  
*brams* wife, and fell into this sin: and  
 therefore, *Prov. 6.25. Let her not take*  
*thee With her eye-lids.*

II. For the Speech, which is the  
 froth or foame of this sin, it is forbid-  
 den, *Eph.4.29.* by the name of *οὐκ ἐπι-  
 ληΐοντες*, rotten or corrupt communica-  
 tion. And if idle words shal be accomp-  
 ted for, *Math. 12.36.* much more wanton  
 and broad speeches of filthy mat-  
 ters; or to speak too plaine even of  
 lawfull duties of marriage. We see the  
 holy Ghost useth very modest words  
 that way, and seeketh out choyse  
 tearmes: as *Gen.4.1. Adam knew E-  
 vah his Wife:* and *Gen.18.11. It ceased*  
*to bee With Sarah after the manner of*  
*Women:* and *1 Cor.7.3.* it is called *due*  
*benevolence* from each of them to the  
 other.

*Now before We come to the outward act.*

Consider the *αἰσχρονομία* in signes,  
 as they are called in Physick, as it were  
 grudgings before an ague; so in this,  
 the affections that go before the act:

T. 3.

And

7. Com. And they are *in conatu*, in the attempt, to compasse it, *Iob* 31.9. to lay waite at the doore of our neighbour, *Prov.* 5. 20. to imbrace the bosome of a stranger, *Prov.* 7.13. to kisse as the harlots did there with an impudent face, *Deut.* 25.12. the touch of the hand in the privy place, *Abac.* 2. 15. to make them drunke that they may see their privities. But beyond all these, *Ephes.* 5.12. the Apostle maketh a period, and a full stop. There are many more than these, but it is a shame to name them: the rest are wrapped up in that, *It is a shame to name them*; much more then a shame to do them.

*We come now to speake of the Act it selfe.*

*In the actnall sin of incontinency is,*

I. That which the Apostle, *Col.* 3.5. and *Gal.* 5.19. calleth *ἀργαρισιαν*, *Uncleanesse*: the defiling of the flesh, *2 Cor.* 7.1. the lust of concupiscence, *1 Thes.* 4.5. and more plainly, *2 Pet.* 2.10. *ἐπιθυμία ματαιή*, the lust of unclean-

cleanness, or the desire of polluting; 7. Com. of which, *Jude*, verse 8. saith, *Sopiti inquinant carnem*, these dreamers defile the flesh.

*Now because of these words of Jude, here falleth into this member, Nocturna pollutio, Night pollution.*

1. If it be by reason of infirmity.
2. If it be *ex plenitudine vasorum*, from the fulnesse of the generative vessels.

3. If it be by dissolution of the parts through some great exercise, or heat, as in great journeyes, not tending to this purpose of lust.

In these three cases it is no sin, provided always, that though it proceed of some, or all of these causes, yet there must be *ingrata recordatio*, a griefe and sorrow for it, or else it will be imputed as a sin.

But if not being in the thought of a man, it passe from him against his wil, or without his knowledge, and he bee sorry for it when he feeleth or knoweth of it, in that case it is no sin.

But again on the other side, if a man



7. Com. be given to drunkenness, or surfetting, and by reason thereof it issue from him : Or if by often rolling of the cogitation in the day time, it be procured in the night : or if either by day or night he do willingly spill it on the ground, as did *Onan*, *Gen.* 38. 9. it is a sin, and very wicked in Gods sight.

I I. That which is called *ἄρσεναν βδελύγμα*, with a beast forbidden, *Lev.* 18. 23. punished with death, *Lev.* 20. 15. both of man and beast : yea, with the death of the soule, *Rev.* 21. 8. *Without shall be ἐβδελυγμένοι, abominable buggers.* They that make a confusion betweene themselves and beasts, shall be brought to worse than a beastly confusion in the end.

I I I. The Act of incontineny with mankind, is either with consent of both parties, and then it is sin in both: or if either party be forced by violence and seeketh to resist, but cannot, that party is innocent, *Deut.* 22. 25. but the enforcer committeth a double sin, one in the violence, which is against the former Commandement; and the other in the very act it selfe.

IV.

IV. Of those that yeeld consent, 7. Com. they are either males, or females; for so strong and strange is our concupiscence, that any thing is sufficient to stir up the coales, and to kindle it: and the Heathen could say, *Quod in femina sexus facit, id facit in puero etas*: That which the sex causeth towards women, the age causeth towards children. Forbidden, *Lev. 18. 22. Thou shalt not lye with a male, as one lyeth with a woman, for it is an abomination*: and *Levit. 20. 13. They shall both dye the death*.

1. It is an unfruitfull work of darknesse, *Ephes. 5. 11. it is contra bonum prolis*, the good which commeth of procreation of children, which is the end of *Coitus*, of generation.

2. It is also against Nature, *Rom. 1. 26. the naturall use is in the other sexe*: and *vers. 28. It is a signe of a reprobate minde*.

V. With the female this sin is committed; and that either with more than one, or with one alone: with more, either without law, or with colour of law. Without all colour of law,

7. Com. is *Scortatio*, Whoring, *Deut.* 23.17. forbidden, and in the 18. *ver.* the whore compared to a Bitch, and the Whore-keepers to a number of Dogs. For the punishment of it, *Gen.* 38.24. The law of Nature did award it death, to bee burned. And God himselfe, *Heb.* 13. 4. will punish it; *Whoremongers and Adulterers God will judge.* And if the civill punishment of the Law take not so severe hold of it, God himselfe will judge it, both in the world to come, *Rev.* 21.8. and in this life with strange and extraordinary judgments, as *Lues Gallica*, the French Pox, an at-hominable and filthy disease, not heard of in former ages.

VI. Under colour of law, or with pretext of marriage, is *Polygamy*; wherewith sundry of the *Patriarks* were intangled, yeelding to the corrupt customs of the Countrey about, not enquiring Gods Will.

The Creation is plaine, *Gen.* 1.27. and plainer, *Matth.* 19.5. for there the number is set downe expressly, *They twaine shall be one flesh*: and *Marke.* 10. 11. *If a man put away his wife, and mar-*

marrieth another, be committeth adultery 7. Com.  
against her.

And whereas they object and alledge, Object.  
that it was lawfull at the first, for in-  
crease of Children, and propagation of the  
World.

We say for answer : That indeed if *Ans. v.*  
ever it had been to be allowed, it was  
in the beginning, but the Prophet *Ma-*  
*lachy* 2. 15. calleth men to that, *Non*  
*fuit sic ab initio*, It was not so from the  
beginning; and saith, That God ha-  
ving plenty of Spirit, yet hee made but  
one : and wherefore one ? because he  
sought a godly seed ; and therefore *Pe-*  
*lygamy* unlawfull for any age that  
should come after.

The first that the holy Ghost noteth  
to have two wives, was wicked *La-*  
*mec*, of *Cains* race, *Gen.* 4. 19. and  
though *Jacob* had so also, he learned it  
in *Padan Aram*, among the Idolaters.  
The Prophets have spoken against it,  
and Christ himselfe against it, and the  
Apostle, *1 Cor.* 7. 2. Let every woman  
have ἑνὴν ἀνδρᾶ, her owne husband,  
and every husband have τὴν ἑαυτοῦ γυναῖ-  
κα, his own wife, and therefore what-  
soever

Gen.

Forer evils have been devised, to defend it, it is unlawfull.

VII. With one alone this sin of incontinency is committed; and that first in Wedlock, and causes Matrimoniall. For we are not left to our selves in Matrimony, to use our selves or them as we list.

But because here wee fall into infinite questions, and not very pertinent to this place; wee will therefore here content our selves, only with these few considerations touching marriage.

1. We must have *Abrams* care, *Gen.* 24.3. not to match with the *Canaanites*; with the wicked; but as *Paul* saith, *1 Cor.* 7.39. *in Domino*, in the feare of God, and his true Religion,

2. Consent of Parents must be had, *2 Sam.* 13.13.

3. As God brought *Eve* to *Adam*, *Gen.* 2.22. so desire shee may come by the hand of God.

4. Which more nearly concerneth this place: in marriage we must so behave our selves, as *1 Cor.* 7.29. having a wife as if we had her not. And in the first *verse*, being content to master

er our lusts, so that for duties of 7 Com.  
Christianity, wee may separate our  
selves: and at no time in her disease,  
in *Mensibus*, to approach unto  
her.

5. Not departing from her, or di-  
verting our selves, but only in case of  
adultery, as our Saviours rule is, *Math.*

5. 32.

6. After wee are delivered by the  
death of one party, *1 Cor.* 7. 40. so to  
abide if we can; or at least, not quick-  
ly to waxe wanton, and marry againe,  
*1 Tim.* 5. 11. but stay our selves for a  
time, till the body be resolved to earth  
from whence it came,

VIII. Out of Matrimony wee  
commit this sin, either with one allied  
to us, or with a stranger.

If she be allyed, it is called *Incest*,  
forbidden, *Levit.* 18. 6. punished  
with death, *Levit.* 20. 17. and it is set  
down as a principle, *Thou shalt not  
discover the shame of thy mother, be-  
cause shee is thy mother, nor of thy  
sister, because shee is thy sister:* As  
though by the light of Nature, the ve-  
ry naming of Mother, or Sister, were  
enough;

7. Com. enough; and yet this sinne for a time was winked at: but *Levit. 20. 23.* the Land spued out the *Canaanites*, and the *Perezites* for this abomination. And *Ruben* before the Law, for this very sin of incest; forfeited both the right of the Kingdome, for it went to *Judah*; and the right of the Priesthood, which went to *Levi*.

And not onely in the direct line is this incest, but in the collaterall also, *Marke 6. 18.* *Herod* might not take his brothers wife, and *1 Cor. 5. 1.* that one should have his fathers wife, a fornication not once named among the Gentiles, and *Amos 2. 7.* *A man and his father go in to a maid, to dishonour my holy Name*: So, though for necessity it were tolerated in the beginning, yet of it selfe it is unlawfull.

**IX.** Come to those that are strangers to us and not allyed; and they are either married, or free and unmarried. If married or espoused, (for that is all one) it is *Adultery*, forbidden, *Levit. 18. 20.* and punished with death.

of



of both parties, *Levit. 20. 10.* See al-7. Com.  
 so *Deut. 22. 22, 23, 24.* And though  
 the politike Lawes of men have not  
 made it so, yet by the judgement of all  
 Divines, it is capitall. And great reason  
 it should so be. For,

It is the perverting of the whole e-  
 state of those two families, whereof  
 the parties are members; and if the  
 fault be in the woman, and the husband  
 know not of it, there is notorious  
 theft committed, for the man nourish-  
 eth and bringeth up a child that is not  
 his, and layeth up inheritance for  
 him, to the injury of his other chil-  
 dren.

In which soever of them the fault  
 bee, there is a sin against the rest of  
 the children; yea, and a sin against  
 one that is not, namely against him  
 that is so begotten, for he shall bee  
 borne a bastard, and one that shall  
 not bee accompted as one of the con-  
 gregation of the Lord. It is also a-  
 gainst the State of the Common-  
 wealth, for it polluteth the Land, *Lev.*  
*18. 27.*

X. Of them that are free and un-  
 married,

444  
7. Com.

*A Pallene of*  
married, either the party continueth with us, and then it is called *Concubinate*, the keeping of a Harlot to our selves not being common, and shee is called a Concubine. God hath shewed how hee disliked it by continuall crossing of it. First in *Agar*, *Gen.* 21. 10. cast out the bond-woman and her son, *Gen.* 35. 22. in *Jacob* by *Rubens* incest with *Bilhah*, *Judg.* 19. 2. A *Levite* took a Concubine out of *Bethleem Judah*, and as soone as hee had taken her, she began to play the whore, *2 Sam.* 3. 7. *Saul* was punished in his Concubine *Rizpah*, to whom *Abner* went in, *2 Sam.* 16. 12. *David* was punished in his Concubines, by his sonne *Absolom* in the sight of all *Israel*.

XI. Of those that do not keep a Concubine continually to themselves, the deed is done, either once only, or often. Once only, called *Deflowring*, *Deuteronom.* 22. 21. death appointed for it.

XII. The deed often done is called *Fornication*; which word, though it bee often used for the generall sin, yet

yet it is indeed properly called *Vaga*. 7. Com.  
*libido*, A wandring lust, or *Vagus*  
*concupitus*, A wandring and loose  
 use of Women, *Proverb*. 2. 19. they  
 that enter into it hardly returne againe,  
*Proverb*. 5. 12. in his latter end hee  
 shall wonder at himselfe and say, how  
 was I deceived?

*After the act followeth the permis-*  
*sion of it.*

The permission of the act is ei-  
 ther of private men, *Levit*. 19. 29.  
 for a man to prostitute his daugh-  
 ter, sister, or kinswoman; or of  
 publike persons, *Ezekiel*. 16. 24.  
 they built Stewes, or Brothell hou-  
 ses, called there High places, in e-  
 very street; which as the Prophet  
 there detesteth, so godly Princes  
 have beene studious to remove them,  
 as *Asa* was, *Kings* 15. 12.

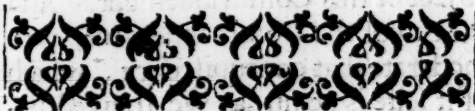
*And the last pitch of all is to de-*  
*fend it.*

To defend the sinne maketh it a  
 crying

7. Com. crying sinne, *Genesis* 18. 19. the Sodomites, *Genesis* 19. 9. cryed out upon *Lot* when hee reprov'd them, *Away hence* (say they) *thou art but a stranger, and shalt thou judge, and Rule?* and *Proverbs* 30. 20. the Adulteresse woman saith, *I have not committed iniquity.* Of these the Apostle saith, *Phil.* 3. 19. *They glory in their shame.*

*Thus much of the seventh Com-  
mandement.*

THE



## THE EIGHTH Commandement.

**I**N the former Commandement the lusts of the flesh are forbidden ; in this the lust of the eyes, 1 *John* 2.16. It dependeth well upon the other two Commandements.

For in the two former Commandements order hath been taken , for preservation of life, and generation of children : Now because for the preserving of life, we need food and raiment, 1 *Tim.* 6.8. and when we have children, we must also provide for them, 1 *Tim.* 5.8. and so by consequent, every man is to labour and care in this world, and that either, *Eccl.* 6.7. *propter Os*, for his mouth ; or 2 *Cor.* 12.14. to lay up for his children, from hence commeth that worldly

8. Com. worldly concupiscence, which is the object of this Commandement. And the end of the Commandement, is to moderate that concupiscence, which of it selfe is no sin, as we shewed before in the former Commandement.

But first to desire that which is sufficient, and then to double that, and to desire matter of superfluity, yea of vanity and pleasure, and from thence to double again, and to have unlawfull desires of that which is another mans, this is that that maketh it sinfull.

Now it is not the hand only or civill theft, and stealing another mans goods, which God forbiddeth: but also dealeth with the heart. As the heart may bee Adulterous, though the body bee not: So there is not only *Mannus Furis*, a Theft of the Hand, but *καρδ' ἐκδιδωμεν*, a Theivish heart, as the Heathen said. To this theivery also this Commandement reacheth.

Before

2. Com.

Before we come to the things commanded and forbidden, wee must first deale with right and propriety, and with alienation.

Because *Res aliena & nostra*, the distinction of what is another mans and what is ours; the unjust taking and detaining, is the matter of this Commandement, comprehended in the word *Steale*: And the object of the concupiscence here moderated is, *meum & tuum*, mine and thine.

The Civill Lawyers define *furtum*, theft, or *furari*, to steale; to be *rem alienam contrahere*, to lay hands on that which is another mans: Our Divines *consentire contrahationi rei aliena*, to consent to the laying hands of that which is another mans; but even, *concupiscere rem alienam*, is *furari*; To covet another mans goods is to steale.

But how commeth it to passe that. *Quest. I.*  
there is *res mea & aliena*? mine and thine, his, and his?

Surely, *Psal. 24. I.* The earth is the *Ans. w.*  
Lords; and *Psa. 115. 16.* Hee hath given



8 Com. *ven it to the sons of men*: and not only to fill it, and make use of it, but to subdue it, and rule over it, and over the creatures that are therein; as God gave power to *Adam*, *Gen. 1. 28.*

Quest. 2. *But how came the division and appropriating to particular men? for without that there is not meum & tuum.*

Ans<sup>r</sup>. *Cain* first built a City, and called it by the name of his son *Henoch*, *Gen. 4. 17.* and so appropriated that to him and his: and that made *Seth* and his family, gather to themselves also private possessions.

After the Floud, whether by allotment of *Noah*, or by their own choice, his three sons had the chiefe parts of the earth: *Cam* had *Africa*, *Sem* had *Asia*, and *Japhet* had *Europa*. Also afterward, by consent and agreement, things became proper to certaine particular persons, as *Gen. 13. 1.* *Abraham* and *Lot* agreed to part the Countrey between them.

Again, we come to have things proper to our selves, *jure prima occupationis*, by the right of first seizing upon them; as *Deut. 11. 24.* *All the places, Whereon.*

Whereon the soles of your feet shall tread, <sup>8 Com.</sup> shall be yours. So when we seise upon a Countrey never inhabited : or if it be *terra derelicta, primus occupator*, a Land forsaken of her inhabitants, the first taker of possession in it, hath *jus*, right and true title in it.

There is also, *jus proprium jure belli*, a proper right, by the law of war ; because the Magistrate hath *gladium exteriozem*, the outward sword ; and may punish any forreine enemy, even by casting him out, if hee and his territories cannot otherwise bee in safety from him and his people.

Now this right of propriety or having a thing thus proper to a mans selfe, includeth foure things.

1. He hath not only *Dominium*, the Lordship and rule of it, but *Usus*, the Use, as he may use his horse to ride on, and such like.

2. He hath *Fructum*, the benefit, whatsoever commeth of that Horse.

3. Hee hath *Consumptionem*, the wearing it out, hee may spend or kill it.

4. He

8. Com.

4. He hath *Alienationem*, power to conferre his right on another, he may sell or give it.

According to these foure rights commeth in *ius proprium*, the proper and private right.

*Now for Alienation.*

It is either liberall and free, or illiberall, as to hire, sell, or let it goe for debt.

And this alienation is either a translation of the whole; both the thing, the property, and use and all; or of the use only; and either for a time, or for ever.

To alienate the property, use, and all for ever, is *Donatio*, a giving it to another; if but for a time, it is *Mutuum*, a borrowing and lending, when it is of the whole property: when but of the use, *Commodatum*, a permission to use the thing lent.

Illiberall alienation is that, that is done upon some consideration; and it is of 3. sorts usuall with us now a days.

1. *Domus*, as letting a frame at a rent.

2. *Do*

2. *Do ut facias*, as giving for homage<sup>8. Com.</sup> or service.

3. *Facio ut des*, I do a thing for my pay and hire; as all civill Contracts.

At first, when men grew weary of liberality, the first brood was *permutatio*, changing; which if it be money for money, is called *Cambium*, Exchange; if any other thing one for another, and not money, it is *Bartering*.

If it be *pecunia pro re*, of money for any thing, it is *emptio*, buying: If *res pro pecunia*, *venditio*, a thing for money, selling: and that is either *Negotiatio*, Merchandising; whole sale, or by parcels, called Retailing.

Beside this alienation of the thing it selfe, there is also alienation of the use only, and not of the property; and that, if it bee *Usus rei pro pecunia*, the Use of a thing for money, it is letting; if it be *pecunia pro usu rei*, money for the use of a thing, it is hiring.

And out of this, by reason of our distrust, because sometimes wee will let one have the use, when wee dare not trust him with the property, there arise

8. Com. leth therefore from hence, the contracts of *Words, Writings, Pawns, Pledges and Suretyship.*

If he have but his bare word, it is in him that requireth it, *stipulatio*, a requiring of a promise and assurance; in the giver of his word, *sponsio*, engagement by word, a promise.

If it be by writing, which are *proles humana perfidia*, the children of human perfidioufnesse; if his owne alone, *Chyragraphum*, an hand writing: if with others, *Syngrapha*, a joynt evidence of men together.

Pawnes, if they be *rei*, reall, they are either in regard of some oath, *Cautio*, cautionary; or for the recovery of something received, and then it is either moveable, *Pignus*, a pledg; or immoveable, as land: *condixus*, a mortgage. If the pawn be personall, it is either in war, *Obsides*, hostages; or in peace, in matter of action, called *undersureties*.

Now that wee see what the right and property of things is, and how it groweth, let us now consider how far our desire of this property, to make things

things ours that are not, may extend. 8. Com.  
And we may take the measure of it after this order.

1. Remember that which is 1 Tim. 6.8. Having food and rayment, be contented: if God bestow no more upon us, let us bee content with that: because God, as hee had plenty of Spirit, so he had plenty of wealth, and could have made all rich if he would: and it was in his wisdom that he made some poore; that as the rich might have *premium benignitatis*, the reward of his kindnesse; so the poore might have *mercedem patientia*, the recompence of his patience.

2. Though we must bee contented with our estate, yet it is lawfull to gather in Summer, Prov. 30.25. to provide at one time for the time that is to come, by all honest meanes, and with a sober mind.

3. As a man seeth his household increase, so his provision may bee the more: for he must travell for his household, Gen. 30. 30. that so hee and they may drink out of their owne Cisternes, Proverbs 5. 15. and not be

8. Com. chargeable to others, 2 *Corinth.*  
12. 13.

4. A man may travell for himselfe and his, *Gen.* 30. 30. but his desire must always bee limited according to the conditions above. Every man may labour that his Ghestorns be full, *Prov.* 5. 15. that is, as the Apostle saith, and as *Salomon* addeth, that hee may not bee chargeable to others, and yet hee have sufficient for himselfe: therefore hee may desire to have, not only for him and his, but *Exod.* 30. 12. some offering to the Lord, to help the Church: and *Math.* 22. 21. to pay tribute to the King, to help the Common-wealth; and 2 *Cor.* 8. 12. To have to give the poore Saints: and *Ephes.* 4. 28. That he may give to him that needeth, whosoever he be.

Thus far our desire may go, and yet still within compasse: but if wee goe beyond these foure, wee offend in our desire, and our desire is out of measure, and will come in the end to a murmuring and envying of others in better estate than our selvs.

Secondly, to an unquiet overcare  
and



and taking thought what wee shall 8. Com.  
 cate? and what we shall do, *Math. 16.*  
*31. Luke 12. 17.*

And thirdly, to breed a nest of Horse-  
 leaches, which are wormes, that have  
*linguam bisulcam*, a cloven, or a for-  
 ked tongue, and cry, bring, bring;  
*Unde habeas nihil refert, sed oportet ha-*  
*bere*; no matter whence you get it,  
 have it you must: and this is that  
 which we may call *Suppurationem*  
*concupiscentie*, an inward rankling of  
 concupiscence.

Now for the making of *subactum*  
*solum*, the soile fit, the way is, to beare  
 a bigger faile than we are able to carry,  
 and so come to have need, and so to un-  
 lawfull practice, and then he is a fit  
 soile for the Devill to cast in his seed;  
 and the Devill perceiving man to bee  
 thus fitted, moveth him to stealth.

*For the Act it selfe, forbidden in this*  
*Commandement by the name of*  
*stealth, it is,*

1. In the attaining and getting of a  
 thing.
2. In the use of that we have gotten.

8. Com.

In the getting there must bee a respect of Justice, in the use a respect both of Justice and Charity: wee must get our estates justly, that there be no oppression, exaction, fraud, robbery or spoyle of our neighbour, or that wee consent not thereunto; for it is all one to hold the sack, and to fill it: to do it himselfe, or to consent unto it.

The Apostle, *Ephes. 4. 28.* setting downe the affirmative part of this Commandement, saith, *Let every man labour with his hands the thing that is good:* So that if he have no calling, or an unlawfull Calling, and so do not labour the thing that is good, he offendeth against this Commandement.

These idle people, they are against the state of mankinde, in Paradise, and out of Paradise. In Paradise, God placed them in the Garden, that they might dresse it, *Gen. 2. 15.* and when they were driven out, *Gen. 3. 19.* in the sweat of their brows they were to eat their bread.

There is no member of the body idle, but each bone & sinnew doth his office and service, no one is idle and uselesse.

And

And as the Lord at first appointed, 8. Com. that man should labour, so when hee giveth his reward, *Math. 20. 8.* he will say to his Steward, *Call the labourers, and give them their hire.* But *Math. 25. 30.* when he commeth to punish, hee will not only punish *servum flagitiosum*, the wicked servant; but *servum inutilem*, the idle and unprofitable servant, cast him into utter darknesse, as a creature superfluous; for God putteth no difference between *nequā & nequam*, that which is wicked, and that which is not at all. So an idle servant, and no servant, an evill Calling, and no Calling is all one before God.

And as we must not bee idle, so wee must not bee evill occupied, to get wealth: for to get wealth by evill meanes, is no better than stealth, whether it be in unlawfull or unjust buying and selling, as namely, when that is sold, that cannot be sold.

Of which nature are,

1. The grace of God, *Simon Magus* his fault; hee would have bought the grace of God for money, *Act. 8. 20.* called ever since, *Symony*.

V. 4.

2. Ju-

3. Com.

2. Justice and Judgement. *Quid dabis mihi ut faciam Justitiam?* What will you give me to do you Justice? Is all one with *Quid dabis mihi ut vendam tibi Deum?* What will you give me to sell God unto you? *Ambrose* and *Augustine*.

3. Benefits and good turnes; which should be done freely, and not looking for reward again, as the Usurers sell their money. For as *donatio* is *liberalis alienatio, sine omni mercede in aeternum*, giving is a free alienation of our right to a thing for ever without any recompence: so *mutatio* is *liberalis alienatio, sine omni mercede ad tempus*; lending is a free alienation of a thing for ever without any recompence: both lending and giving must be free,

For he who doth *inscribere pretium liberalitati*, set a price of his liberality, corrupteth the vertue.

Or again, in things that may be sold or contracted for, there may be a fault in the evill manner of contracting, and so a theft.

For

*For Contracts therefore,*

Two things are required in every Contract, *Labor & Merces*: *Res appretiatā, & Pretium*: *Cura, & Stipendium*: *Quid pro quo*: The Labour and the Hire; the thing Valued, and the Price; the Charge undertaken, and the Wages for it: One thing for another: If either of these be wanting, it is no better than theft, *Ezek. 34.3. If they eat the fat, and cloath them with the wooll, and kill them that are fed; and feed not the sheep, they are no better than thieves and robbers.* And so on the other side, if he do labour, give him his hire, *Deut. 24.15.* neither defraud him wholly, nor pinch him in it.

*And now for the substance of contracts.*

1. There must bee no corrupt measure.
2. There must be no false weights.
3. The matter sould or contracted for, must bee good: not the refuse of the wheat, *Amos 8.6.* nor wine mixed

8. *Gen.* with water, *Esa.* 1. 22. but the Ware must be found and good.

For the manner of uttering our Wares, we must beware we do not over-reach our neighbour, nor take any advantage of his ignorance, or oversight, this is *stellionatus*, cozening.

For the price, wee must not thinke when we come to buying and selling, that wee come to a spoile; and therefore we must avoid that fault which is set down, *Pro.* 20. 14. It is naught, it is naught, saith the buyer, and when we are gone boast of our penny worths.

-00 *Now of theses that are without Contract.*

I. In the family is *furtum domesticum*, theevery in a mans own house, *Tit.* 2. 10. pickery in servants, beguiling their Masters: to this wee may adde *servum fugitivum*, a fugitive or runagate servant, because he detracteth himselfe out of his Masters possession, and defraudeth his Master of his service. So also the wasters of their Masters goods are herein comprehended, *Luk.* 12. 45. II. With-

I. I. Without the family there is a 8. Com.  
double theft.

1. Of things consecrated, and that is *Sacrilege*, *Lev. 5.15.* there is a law for it : *Rom. 2.22.* he matcheth it with Idolatry, where he saith, *I know that abhorrest Idols, committest thou Sacrilege ?* which is, to convert to his own use ; or to divert a thing from the Sacred use to a prophane.

2. Of things Publike.  
prophane, and they are Private.

Publike, when a thing is stolen, that is the Kings, being a publike person, or the Common-wealths ; called *peculatus*, theeves to the State : and the theeves are called *Bathnarii fures*, theeves at the Baths ; because they were about Baths, and such common places : such are they also that receive common wages, and convert it to their own use.

*Private things are of two sorts.*

1. Personall, having life.

Personall theft is of men, called *Plagium*, men-stealing ; and the theeves, *Plagiarii*,



3. Com. *Plagiarii*, men-stealers, *Exod.* 21. 16. punished with death if hee steale him and sell him, *1 Tim.* 1. 10. To this may be added *Judas* his sin, the betraying for money, *Math.* 26. 15. though it be not an outright selling of him. And it is also of beasts, and then they are called *Abgregarii*, Stealers of flocks or herds, as the *Sabeans* and *Chaldeans*, *Job* 1.

2. Reall theft is of money, raiment, or othes goods, *Exod.* 22. order is taken for these thefts particularly.

Now all thefts are aggravated and made more grievous, by circumstance of the persons, against whom they are committed: as if they be done against the widdow, fatherlesse, strangers, or poore, *Exod.* 22. 21, to 25. and *Prov.* 23. 10. *Enter not into the fields of the fatherlesse, for he that redeemeth them is mighty, and will defend their cause against thee.*

And here is condemned the inclosure of Commons, for *Cum primum occuparentur Religione*, When Religion tooke place at first, there was always a consideration had, that there should

should always bee poore people, and <sup>8. Com.</sup> therefore to them was left a division of lands in common, to live upon, set out by markes, *Dent.* 19. 14. these markes must not be removed, and *Dent.* 27. 17. the whole Congregation curseth them that do it, and *Hos.* 5. 10. see the detestation of it, *Job* 24. 2.

Thus much of the unjust getting of a thing, and of the theft therein committed, which may be drawn to these two, which *Nazianzen* calleth *ἐπιβολή*, or *manus injecta*, rapine or violence: and *ἐπιβελή*, a crafty way of compassing.

*Now the vertue opposite to this is, just getting.*

*Prov.* 16. 8. A little with righteousness, is better than great possessions without equity: and *1 Tim.* 6. 5. not to thinke that gaine is godlinesse, but that *godlinesse is great gaine*: and to be able to say with *Jacob* in every thing they get, when they are asked how they came by it, *Gen.* 30. 33. *my righteousness shall answer for me.*

But because the world is full of evil,  
and

3. Com. and men have also *mentem malam*, an evill mind; therefore if a man have overshot himselfe, there is a restitution appointed for the personall thefts before spoken of, save only for men-stealing; and so also, for all reall thefts restitution is allowed, unlesse the manner of the theft, as breaking a house in the night time, or such like, alter the case, *Num. 5. 7.* and *Iob. 20. 18.* *Neh. 5. 11.* *Luk. 9. 8.*

*Yea, and not only in things gotten by stealth, but in things gotten by lawfull contract, there may be restitution required.*

1. That which we call *depositum*, a thing committed to ones trust; *Exod. 22. 7.* and *10.*

2. Those things that come *sub ratione inventi*, under the nature of things found; straves, or things lost, *Exod. 23. 4.* *Deuter. 22. 2.* and so also, *Lev. 6. 4.*

3. Things lent us for a time must be restored: for as *Augustine* saith, *Tametsi benigne dimittitur, tamen non iniuste repetitur*, though it be parted with  
in

in courtesie, yet it is not unjustly called <sup>8</sup> Com.  
for again, *Exo. 22. 14.*

4. Things hired must also be restored, *Exo. 22. 15.*

5. Things taken in pledge, must be restored again to the debtor, *Eze. 18. 7.*  
and if it be raiment, which they cannot want, it must be restored before the sun go down, *Exod. 22. 26.*

*Thus much of stealth in getting.*

*Now for the use of that wee have gotten.*

1. Upon our selves : sufficiency for our own need.

2. Upon others : liberality to them that want.

These are the two uses of riches ; both set down, *Prov. 3. 15, 16.* *Drinke the water of thine own Cisterne, and let thy fountains flow forth :* so first for our owne use, and then for the use of others.

*First, for sufficiency for our own need ; which is the first use ; It hath two extremes,*

1. Nig-

3. Com.

1. Niggardlinesse, or too much sparing. For as a man may *inferre eadem sibi*, bee uncleane in himselfe; as we shewed in the former Commandements; so by too much sparing or niggardlinesse, a man may commit *furtum in se*, theft towards himselfe. And so *Eccl.* 4.8. there is a covetous man alone by himselfe, that gathered riches and never saith, *Quare defraudo animam meam?* Why do I defraud my own selfe? So too much niggardlinesse is a defrauding or theft against a mans selfe: and not only against himselfe, but against others also, as *Ambr.* upon *James* 5.3. saith, *Esurientium est cibum qui apud te mucessit, & sitientium est potus qui apud te accessit:* It is the bread of the hungry, which mouldeth in thy cupbord, and the drink of the thirsty, which sowreth in thy barrell.

And if their sparing be, that they may say, as *Luk.* 12.19. *eat, drinke, take thy pastime*, God will disappoint them, *vers.* 20. and suddenly take away their soule. If they spare, that they may be kept when they are sick, they shal spend their money upon Physitians, as the woman

woman with the bloody issue did, and 8 Com.  
 bee never the better. If it bee to leave  
 enough to their children, Job 20. 10.  
 their children shall be beggers; and for  
 the most part, a prodigal son is the heire  
 of a niggardly father.

2. Prodigality or too much wasting  
 is the second extreame in the first use  
 of those things we have gotten. It was  
 the fault of the Prodigall son, Luk. 15.  
 13. he wasted his goods with riotous  
 living; and this riotous waster also is a  
 theefe to himselfe, for with being pro-  
 fuse and lavish, ἐφ' αὐτὸν δαΐ, when hee  
 needeth not so to do, he stealeth from  
 himselfe, ἀ δαΐ, the things which hee  
 may need; because he wasteth super-  
 fluously, hee wanteth things neces-  
 sarie.

*And howbeit it bee true, that they Object.  
 say, that Whatsoever they spend, they doe  
 it of their own, and they have enough, and  
 are able to maintaine it.*

Yet for all that, it ought not so to be; *Answ.*  
 though they be rich, they must not fare  
 delicately every day, Luk. 16. 19.

And for having enough the Heathen  
 man could say, If you should allow your  
 Cook

8. Com. Cook store of Salt, and he should put too much in the pot, and when you found fault with him should answer you, hee had enough, it were a foolish answer, and you would not like it in his hands: no more will God like this action, or think well of this answer in your hands.

This prodigall or wastfull spending is, when they do it, *Dea 14. 29*, unreasonably, dayly, oftener than needeth, or else, when they do it in too great measure, and that is, either above their ability, more than they can maintain, or above their estate and calling.

1. For keeping within compasse of their ability, *Luk. 14. 29*. he that layeth a foundation and is not able to perform it, they that behold it will mocke him.

2. For their calling, *1 Sam. 25. 36*. though *Nabal* be rich, yet he must not make a feast like a King; and much lesse may meane men exceed.

And hee that offendeth herein, his table will be a snare unto him; to his soule by offending God, in mispending his creatures; to his body, by breeding diseases; and to his goods, by wasting and



and consuming his estate; and so ever- 3. Com.  
 ry way a snare to catch him, *Psalme*  
*69. 22.*

To come to the second use, liberali-  
 ty to them that want: we must let our  
 fountaines run abroad; something must  
 be given to the poore, *Act. 20. 35.* It is  
*a more blessed thing to give than to re-*  
*ceive.* Those that are rich themselves,  
 must be also rich in liberality, *2 Cor. 9.*  
 11. Rich in good Workes, *1 Tim.*  
*6. 18.*

*For this matter therefore we must*  
*enquire,*

1. How wee have our riches gi-  
 ven us.

2. What wee are to thinke of the  
 poore.

I. How God committeth riches to  
 men we shall see, *Deut. 26. 5.* Every  
 man must do God homage, for the  
 riches that he hath given him; we see  
 there every man commeth with his  
 basket, and bringeth his rent or offe-  
 ring: and the Priest setteth down his  
 basket before the Lord: and then the  
 party first acknowledgeth, that there is  
 nothing

8<sup>th</sup> Com. nothing in him, or his progenitors, that God should deale so liberally with him, or with them, and therefore he is come to do him homage. Secondly, I have brought this out of my substance, and have given it, *ad usus Ecclesiasticos*, to Ecclesiasticall uses, the use of Gods Priests, to the Levite; and *ad usus Civiles*, for a Civill use, to the strangers, fatherlesse, and widdow: and thirdly, I have not done this of mine own accord, but by necessity of duty, I have done it according to thy Commandement.

*So all rich men must confesse,*

1. That which I have, I have it of the free gift and mercy of God.

2. I have it not for my selfe only, but there is a rent to bee paid, both to the Church, and to the poore brethren.

3. I may not detaine this rent, but I am tyed unto it of duty by Gods Command.

- II. What wee are to thinke of the poore, we shall see, *Psa. 41. 1.* we must judge wisely of the poore, and not as our common fancy is, that they con-

cerne

cerne us not, *Dent. 15.11.* God hath <sup>8 Com.</sup> said, *There shall be ever some poore in the Land,* and therefore hath given commandement, that we open our hands to the needy and to the poore: and they are called in that place, *Thy poore,* and *Thy needy*: so there are some poore, that are made *Nostri*, our own, wee may not shake them off, but are bound unto them: and therefore, *vers. 7.* *Thou shalt not have a hard heart, nor a close hand to them,* nor *vers. 9.* *It shall not grieve thee to look upon them.* And thus we see, what we ought not to do to the poore: And if we do thus, and the poore cry unto the Lord against us, it will be sin unto us, and the reward of sin we know is death.

Now what must we do to the poore? Surely, *vers. 8.* Lend him sufficient for his need; and if lending will do him no good, thou shalt give him, *vers. 10.* Our Saviour Christ hath joyned them both together, *Math. 5.43.* *Give to him that asketh, and from him that would borrow of thee turne not away.*

There

8. Com.

*There is in Divinity a threefold necessity, that wee must have a care to relieve.*

1. *Necessitas natura*, Necessity of Nature. Every man is bound to provide for himselfe, for the sustentation of nature, both inwardly, meat and drink convenient; and outwardly, apparell and house-room.

2. *Necessitas persona*, 1 Tim. 5. 8. Necessity of a person in want. Those that are ours wee must provide for them, and namely for them of our household, or else wee are worse than Infidels.

3. *Necessitas status*, or *conditionis*; Necessity of a mans state or condition: that every man may have to live according to his estate and condition. We must say, as *Augustine* sheweth it to be the common manner of men to say, If a man have three hundred pounds, he hath no more than will serve him: and if he have three thousand pounds, he hath no more than will serve him: But our Saviour teacheth us, *Luk. 11. 14* *πλὴν τὰ ἐνόχια δότε ἡλεημοσύνην*: To give

give almes of such things as wee have, 8. Com.  
and to purge our hearts inwardly, and  
all things shall be cleane unto us.

After the two first necessities are  
served, then give almes of those things  
that are within, for during those two  
particular necessities, we are not bound  
to give, except it bee for the common  
good of the Church, 2 Cor. 8. 3. and in  
that case, 2 Cor. 8. 3. even those that  
were in extreame poverty, yet to their  
power, yea, and beyond their power  
they were liberall.

*So that to conclude this point; Wee  
must think of the poore, and thus  
know, that poore wee must alwayes  
have, and those poore we must re-  
lieve, according to their necessities  
and our abilities.*

*And the rather to move us,*

Let us know, that our liberality to  
the poore, is as the sowing of seed, and  
our benevolence that wee give to the  
poore, it is indeed Seed. Now Gal. 6.  
7. That we sow wee shall reape: and  
Ihes. 10. 12. Sow righteousness, and  
reape

8. Com. reape merrey : and 2 Cor. 9. 6. Sow sparingly, and reape sparingly ; sow liberally, and reape liberally.

Seed we know , if a man love it so well that hee keepe it still in his barnes, wormes will breed in it, and consume it, and so he shall *amando perdere*, lose it by loving it : and therefore a man must so love his seed, so that he do *projicere semen*, cast his seed, and that is indeed *Amare semen*, the true loving of his seed.

And so the temporall blessings of God being seed, there must be a casting and a scattering of them; and this scattering is not a casting away of the seed, but as when a man hath sown an Acre of ground, and one aske whose this seed is? Wee doe not say it is the grounds, but his that sowed it : So riches, wheresoever they are bestowed, being *Seed*, they are *Serentis non recipientis* ; the Sowers, and not the Receivers.

And therefore as the Husband-man doth, *Credere illud quod non videt*, beleeve that which hee seeth not ; and so casteth in his Corne, and beleeveth that

that albeit it rot, and showers, and snow fall upon it, yet at last an Autumn and harvest will come, and hee shall reap an eare for a corne : So if God enlighten our hearts, and give us Faith, *Credendi id quod non vidimus*, to beleeve that wee see not, the fruit of our Faith in the end will be, *Videre quod credimus*, to see that which wee now beleeve : and wee shall see and feele, that the seed we sow is still *Serentis*, it is still our own, and will bring us a hundred fold increase in the end. 8. Com.

*Thus much of the things commanded and forbidden in this Commandement.*

Now this Commandement (as the other) is also spiritnall, and therefore striketh not onely at the outward actions, but at the heart also : For our Saviour telleth us, *Math. 15. 19.* that out of the heart come thefts, and therefore the fountaine of the must be damd up.

For if a man come once to that, *1 Tim. 6. 9.* that he will be rich : why then, *Quod volumus valde volumus*,

X

What



8. Com.

What wee will, wee eagerly will and desire; inſomuch as *Pro. 21. 25.* Even the man that is ſlothfull, yet he coveteth greedily; If he have a deſire to be rich, he will needs be rich quickly, and then *Prov. 28. 20.* *He that maketh haſte to be rich, ſhall not be innocent :* but *1 Tim. 6. 9.* *Come to be drowned in perdition and deſtruction :* and *Pro. 20. 21.* *An heritage haſtily gotten cannot bee bleſſed in the end :* becauſe this exceſſive deſire of riches, is no better than theft, in the heart of him that is infected with it.

*And therefore to avoid this theft of the heart :*

I. We muſt place in ſtead thereof a contented mind, *Heb. 13. 5.* *content your ſelves with that you have :* And be not carefull what to eat, or what to drinke, or what to put upon you, *Matth. 6. 25.* that is to ſay, Be not ſo carefull as to diſtruſt Gods providence ; but *1 Pet. 5. 7.* *Caſt all your care upon the Lord, and he will care for you.* And if thou bee in want, caſt thy burden upon the Lord, and he wil nourish thee, *Pſa. 55. 23.* *Yea the Lyons ſhall lacke and ſuffer hunger, but they that ſeek the Lord ſhall want nothing*

thing that is good, *Psa.* 34. 10. And let <sup>8. Com.</sup> this bee thy resolution; If God will have me to be rich, he will so blesse me in my lawfull indeavours, that I shall be enriched thereby; If not, say as *David* said in the case of a Kingdom, *2 Sã.* 15. 26. Here I am, let him do with me as it pleaseth him: and with *S. Paul*, *Phil.* 4. 11, 12. Learn to abound, and to want, and in all things to be contented in what estate soever thou art.!

I I. Another thing is, that as we must be content with our estate, so we must have a care to sit down & reckon what we are able to reach unto, with that estate we have: and to look that *Condus* be *fortior promo*, and *promus debilior condo*; our receiver and burser be above our market man, and the market man beneath our Chash-keeper: our comings in must be more than our layings out; or else if *Condus*, our Receiver and Chash-keeper, bee the weaker, it will go out the faster, and so a man shall not *sufficere rebus suis*, not have sufficient for his occasion, nor *res ejus*, will not *sufficere ei*, nor will his wealth bee sufficient for himselfe: and then his

8. Com. heart will be set on work, to make justice pay for it : rather to use unlawfull and unjust meanes, than not continue as he hath begun.

*So these are the two meanes to avoid the theft of the heart :*

1. To be contented with that wee have.

2. Not to spend above our measure.

And the heart being thus rectified, it is to be hoped, that we shall avoyd the outward thefts before mentioned, which proceed from the heart, as from the roote.

*Thus much of the eighth Commandement.*

---

THE

---



## THE NINTH Commandement.

**T**He exposition of this Commandement is, *Lev. 19. 11. Thou shalt not lye to thy brother: and in the 16. ver. Thou shalt carry no tales: and Zach. 8. 16. 17. Speake every man the truth to his neighbour; and love no false oath: and Eph. 4. 25. Cast off lying, and speak every man truth to his neighbour, and vers. 15. Let us follow the truth in love.*

The words of the Commandement in Hebrew are thus, *Non respondebis testimonium falsum super Vicinum tuum*: Thou shalt not answer a false witness upon thy Neighbour, or touching thy neighbour.

The word *Answering* there used, must be understood according to the

9. Com. Hebrew phrase, as the Evangelists often use to begin thus, *And he answered and said*; where no man speaketh to him, or demandeth any thing of him.

So that by the word of *Answering*, being so understood, it is meant, that wee should not onely speak the truth when wee are demanded; but even when we speak of our selves, without any demand of any other, wee should speak truly.

For the next word, *Witnesse*:

*It is of foure sorts:*

I. The great and chiefe witnesse, even God himselfe, *Job 16.19. Behold my witnesse is in Heaven:* and *1 Joh. 5. 7. There are three which beare record in Heaven, the Father, the Word, and the Holy Ghost.* These are they that beare witnesse unto all truth; and therefore howsoever wicked men may have the applause and commendation of other men, yet that indeed is the true praise, which is not of men, but of God, *Rom. 2.29.* and therefore we must not stand so much upon the opinion that men have of us, but we must say every one of  
of

of us, as *Paul* doth, 1 *Cor.* 4.4. *He that judgeth me is the Lord.*

I I. After this great witnesse, in the second place is the witnes that *S. Paul* speaketh of, *Rom.* 2.15. *Their Conscience bearing Witnesse*: Which though it be a thousand witnesses, yet *God* is greater than our consciences, 1 *John* 3. 10. and though we know nothing by our selves, yet are we not thereby justified, 1 *Cor.* 4.4. for when we come to have the matter ript up *Coram magno teste*, before the great witnesse, we may be found to be wrong.

I I I. Because *God* will not speake from Heaven, and mens Consciences may be feared, so as they will deny the truth; therefore the third witnesse is, that of one man to another, *Josh.* 24. 22. Ye are witnesses that you have chosen the Lord to serve him, and they said, *We are Witnesses*. And of this kinde of witnesse is this Commandement; and the end of it is to establish the truth by witnesses: *By the mouth of two or three Witnesses every matter must be confirmed, Math.* 18.16.

I V. There is also a witnesse of dumb

- Com. creatures, as of a stone, *Iosh. 24. 27.* and *Abac. 2. 11.* The stone of the wall shall cry out, and the beame out of the timber shall make answer, and testifie against them: and *Iames 5. 3.* The rust of your gold and silver shall be a witnesse against you: And this to shew that man is unfaithful in his testimonies, in that there must be a refuge to other creatures to witnesse against him.

Now for the third word, False.

It signifieth in the Originall three things:

1. *Falsum*, to speak that which is not so: *Aliter quam res se habet: Sermo non adequatus rebus*: When our words and the matter do not agree.
2. *Mendacium*, a lye: whereof the common derivation is, that *mentiri*, is *contra mentem ire*; to speak one thing and think another.
3. *Vanitas*, Vanity: Because the speech of man was ordained for two necessary uses; namely the building up of Faith in respect of God, and Charity in respect of our Brethren: what  
speech



speech soever hath not one of these 9. Com-  
ends, it is *signum mendax*, a lying  
speech, because it hath no *signatum*,  
no thing indeed signified; and therefore  
all vaine and frivolous idle talke is here  
forbidden.

But seeing it is said, *Thou shalt not  
beare false witnesse against thy neigh- Quest.*  
*bour*, what say you to *officiosum men-*  
*dacium*, when wee may by a lye helpe  
him, and save either his life or goods?

It is altogether unlawfull; and in- *Ans.*  
deed the words of the Commande-  
ment will not beare it; for the word  
is *ברעך Beregneka*, which is best  
translated, *Super proximum tuum*,  
which may bee either for him, or a-  
gainst him. So the Law is, that in any  
matter concerning thy neighbour thou  
shalt not speak an untruth, whether it  
be for him, or against him.

The word in the Text will beare  
both, and may be rendred either *For*  
or *Against*: and therefore is best in-  
terpreted in as broad a signification as  
may be.

9. Com.

For the coherence with the former  
Commandements, it is thus.

When God had established authority in the fift Commandement, he took order for promiscual duties in the three next; the 6, 7, and 8. Commandements: and then if it fell out that those three Commandements could not keepe all well, but that there were some breach of them, or of some of them, then they must come *ad Iudices*, to the Judges, *Exod. 22. 8.* and before these Judges there must be proofs, and those proofs must bee by witnesses, which this Commandement taketh order for, that they may witnesse truly. And so, for the rectifying of whatsoever is done amisse, against the other three, this Commandement was instituted and ordained.

The scope and purpose of God the Law-giver in this Commandement is, that God, as he is Truth it selfe, so hee would have the Truth preferred among men: which Truth, as *John 8. 37.* Christ saith of himselfe, so we may all say, wee are borne and came into the world.

world to this purpose, th<sup>t</sup> beare wit- 9. Com-  
nesse to the Truth.

For the offence it selfe, it commeth  
from the heart, *Math. 15. 19.* false testi-  
monies and slanders proceed from the  
heart, and from an inclination of na-  
ture, that we all have, *grassari ad fa-  
mam*, violently to surprize another  
man's good name; and therefore wee  
think if we can keepe down the credit  
and estimation of another, we our selvs  
shall be the better thought of: and so,  
either from an aspiring desire of our  
own good, or an envious and malicious  
mind to our neighbours hurt, or from  
some such like corrupt inclination, we  
are moved to this sin.

And the *suppuratio*, the festring or  
rankling of it is, when we begin to i-  
magine some device against our neigh-  
bour, and to say, *Come, let us smite  
him with the tongue*, as they did to Je-  
remy, *Jer. 18. 18.* when we come to  
those evill surmises, *1 Tim. 6. 4.* and  
from surmises, and suspicions to jud-  
ging of our neighbours, *1 Sam. 4. 12.* yea  
and to condemning, *Rom. 14. 4.* where-  
as our judgements and conclusions  
sho<sup>ld</sup> be

9. Com. should not bee so hasty, but should bee made according to sins *precedentia & consequentia*, precedent and consequent, and not suddenly, as they dealt with Paul, *Acts* 28.4. no sooner a Viper on his hand, but presently they said he was a murtherer.

And not only surmise, and judge, and condemne, but whereas Gods Will is, that *ubi malum contingit, ibi moriatur*: where sin befell, there let it dye: if it be private, let it have private admonition, and there dye, and go no further: *Pro. 11. 13. He that is a slanderer discovereth secrets.* Joseph was of another mind, and was very carefull therein, *Math. 1. 19.* because *Maries* being with childe was secret, and the fact might have been done by one that had a precontract, *in simplici actu fornicationis*, in the simple act of fornication, he would not make her a publike example.

And if it be a fault, to report secret faults, though they be true, then much more do they offend against this Commandement, that report more than is true, as *2 Sam. 13. 30.* false tydings were

were brought to *David*, that *Abſalom* 9. Com. had ſlaine all the Kings ſons.

They alſo offend, who miſ-interpretemens actions, as Chriſts eating, and *Iohn Baptiſts* abſtinence, *Matth.* 11. 18. So do they alſo, who will not ſuſpend their judgement concerning what a man may bee hereafter, for a wicked man by Gods grace may in time ſee his folly, 2 *Tim.* 2. 25.

Come we now as in the former to *ſubactum ſolum*, the fit ſoyle; we are made a fit mould for this ſin, by that which we call *pruritus aurium*, itching eares; if there were no willing hearers of lyes, there would not bee ſo many tellers, *Pſa.* 15. 3. we muſt not only not ſlander our neighbour, but not receive an evill and falſe report againſt him, as *Auguſtine* ſaith well, *Diſcet non libenter dicere, cum didicit non libenter audire*; He will not willingly learne to ſpeak, who never learned willingly to heare.

The next point is *Irrigatio concupiſcentie*, the watering and cheriſhing of this ſin. This is that which *S. Peter* calls *ἀμαρτία ποσότης*, 1 *Pet.* 4 15. to take care.

9. Com. care of another mans Diocesse; to be a curious searcher of other mens doings: such people go about from house to house, and are pratlers, and busie bodys, 1 *Tim.* 5. 13. they are of the minde of *Achimaz*, 2 *Sam.* 18. 19. when *Ab-salom* was slaine, he sued to be the tydings carier to the King: every body is ready to bee the reporter of an ill matter. It was the fault of the *Athenians*, *Act.* 17. 21. they gave themselves to nothing else, but either to tell, or to heare some news. So now a dayes, we are all of *Peters* mind, *Joh.* 21. 21. *What shall John do?* What shall this man do? and what shall that man do? But wee must remember Christs answer, *What is that to thee? follow thou mee?* *Peter* must not meddle in *Johns* Diocesse, nor one of us in another mans businesse, but every man meddle with his own matters, 1 *Thes.* 4. 11. and if we look well to our own, wee shall have no leasure to deale with other mens.

*Now wee come to the outward  
Actions.*

The actuall sin against this Com-  
man-

mandement, it is in words especially ; 9 Com. and those either vaine and idle, or principally false and untrue ; either disagreeing from the truth and essence of the things wee speak of, or from our mind and meaning.

And these false speeches either concerne our selves, or our brethren : For if it bee hurtfull to our selves, or our neighbours, it is condemned, because it is against charity : But if it do no hurt, yet if it be false, it is evill, because it is against the Truth of God.

And therefore here is condemned falshood in doctrine, though not as in the third Commandement, as it toucheth Gods glory, but in this Commandement as it hurteth our brethren.

*Now for false speaking between man and man, and not in matter of Doctrine : we may divide it into,*

I. Lyes in generall. And for them, seeing *John 8.44.* the Devill was a Lyer from the beginning, and this is the father of lyes, and they that speake lyes are his children ; and seeing it is the property of the wicked to speak lyes,  
*Psa.*



9. Com. *Psa.* 58. 3. and not a light matter, but a fault that bringeth destruction, *Psa.* 5. 6. *The Lord will destroy them that speak lyes*: and *Rev.* 22. 15. *Out of Heaven in the place of Torments shall bee those that love and make lyes*: therefore whatsoever it bee that is false, is condemned, and not to bee uttered, whether it doe concerne our selves or others.

I I. False witnesse: and that is in judgement, or out of judgement.

For false witnesse in Judgement, *Salomon* hath a good comparison, *Pro.* 25. 18. *A man that beareth false witnesse against his neighbour, is like a hammer, and a Sword, and a sharp Arrow.* And how is this? *Bernard* answereth it, that there are three parties smitten with one and the selfe-same tongue: namely the Judge, the party that hired him, and he against whom he cometh.

1. *Judici est malleus*: To the Judge he is a Hammer, that is to say, he doth astonish the Judge, as if he had a blow given on the head, that he knoweth not how to determine or judge the matter.

2. To

2. To him that hired him, he is a 9 Com.  
sword to fight for him and his cause;  
but withall a sword to kill his soule, be-  
cause he is his instrument against the  
truth.

3. To him against whom he wit-  
nesseth, he is an Arrow, and the wound  
that he maketh sticketh in him, either  
in his goods, or life, or good name.

Neither is this false witnesse bearing  
to be referred to the witnesse alone, but  
to all the parties that have to doe in  
judgment. The accuser may be a false  
witnesse by his untrue accusation: the  
defendant by his untrue defence: the  
Judge by the wrong determination:  
the Notary or Register, by entring the  
sentence amisse: and the Advocate by  
enforming amisse: For every one of  
these is an Actor in judgement.

*Of every one of these particularly.*

I. *The Judge*: It is most perillous  
on his side: For *Deut. 1. 17*. The judg-  
ment is Gods; and therefore what  
Judge soever giveth a wrong sentence,  
*Facit Deum mendacem*, he maketh God  
to speak a lye, and doth what hee can  
to

9. Com. to change God the Author of Truth into the Devill the father of lyes. And seeing the Apostle hath said it, 1 Cor. 6.7. that it is a fault for one man to go to law with another: meaning that they are too blame that begin suits and quarrels, because both parties cannot be true, being absolute contradictions, and so by the meanes much untruth must needs be uttered in the place of judgement, and that is derogatory to God, *Judg. 7.*

Therefore it were good there were a diminishing of suites, as much as might be; and that men might not go to law for every trifle, but only hard and difficult matters might be brought into judgment, *Exod. 18.*

And that for dispatch of matters there be more seates of judgment than one, as helpers to the higher places, *Exod. 18. 23.* to judge the smaller causes.

II. *The Notary or Register*: hee may also be a false witnesse, if he enter amisse, and so make false records. There is a memory of such Registers, *Ezra 4. 19.* *Artaxerxes* his Notaries could find records

records that the Jewes had been a rebellious people, and went about the building of the Temple without *Cyrus* his Decree: But when *Darius* a good King came to beare rule, he could find in a coffer that *Cyrus* had made such a Decree, and so that the other were false Records. So in the matter of Judgment, not only those that Decree wicked things are condemned, but those also that write grievous things, *Esa.* 10.1. that is, when the Record is more grievous than the Decree: If the Notary or Register go not directly to the Sentence, it is a false Record: and *Quando Justitia revertetur ad Judicium, Psa.* 94.15. When Christ the true righteousness shall come to judgment, they shall answer for it.

111. *The Plaintiff or Accuser* may be also a false witnesse; and that three manner of wayes.

1. When he doth *Calumniari*, falsely accuse a man, as *Haman* did the Jewes, *Ester* 3.8. that they had lawes diverse from all other lawes, and were not observers of the Kings lawes.

2. When hee accuseth a man upon uncer-

9. Com. uncertainty, and matters that hee cannot prove, as the people dealt with *Paul, Acts 23.7.*

3. When he doth *prevaricari*, which is a *Metaphore* taken from *vari*, those that have their knees out of joynt, and the convulsion is inward, so that both touch above, and the feet are far asunder, and so in old time, when they wore long garments a man might easily have been deceived, thinking them to be broad at the knees, as at the feet: so they that strive together being friends privily are called *Prevaricatores*; they make a mockery of the place of Judgment; such also are they that betray the cause with weak proofes, or taking upon them the defence of one part, take bribes, and are corrupted by the contrary.

IV. *The Defendant*, may also become a false witnesse, and that in these three cases.

1. If being demanded according to forme of law, he do, *Versare se ad agitandas actiones, aut ad cogitandas excusationes*, Betake himselfe to plead hee hath

can  
w  
hath done wel, or to devise excuses : as 9 Com.

Adam did, *Gen* 3. he put it off to the  
woman : *Job* did otherwise ; *Job* 31.

3. *If I made a fault, I confessed it.*

But we are not bound to accuse our  
selves, unlesse it bee before the seat of  
judgment, where a lawfull course is  
taken : as *John* 18.20. *Christ* saith, *If*  
*any can accuse me, let him come forth :*  
and so to *Pilate*, *Job*.19.9. because they  
did not proceed *ex publica infamia, nec*  
*ex semiplena probatione*, from a publike  
name, nor upon an halfe prooffe ; but  
only questioned with him, to see if hee  
would accuse himselfe, he gave no an-  
swer at all.

Or if it bee a truth, and stand upon  
two points, or more, wee may answer  
one part, and not the other ; and so as  
*Paul* did, *Act*. 23. 6. *Occultare partem*  
*veritatis*, conceale part of the truth :  
The Councell being divided, some  
*Saduces*, some *Pharisees* : the *Saduces*  
holding that there was no Resurrecti-  
on, nor Angels, and the *Pharisees* con-  
fessing both ; he said he was a *Pharisee*  
and was judged & accused of the hope  
and Resurrection of the dead ; though  
indeed

9. Com. indeed it was not for that alone. So  
a man have divers ways to defend him  
felfe, hee may choofe which hee liketh  
best.

2. Though for a remedy for thofe  
that are oppreffed Appeales be allow  
ed; yet if the Defendant in an evil  
caufe will delay more than needeth, he  
is a falfe witneffe.

3. When Sentence is given, if he do  
not submit unto it, he is alfo a falfe wit  
neffe, and refifteth the ordinance of  
God, and fo God himfelfe, *Rom. 1. 3. 2.*

V. *The Advocate or Lawyer* may  
be alfo a falfe witneffe, and that in three  
three refpects.

1. If hee take evil causes in hand,  
knowing them to be evil, *Exod. 23. 2.*  
we muft not agree in a controverfie to  
overthrow the truth, and then not put  
to our hand, nor helpe him in his plea  
*2 Chron. 19. 2.* *Jehu* faith to *Jehofaphat*,  
*Wilt thou help the wicked, and love them*  
*that hate God?* And *Rom. 1. 31.* *They*  
*are not only condemned that do wicked*  
*things themfelves, but thofe alfo that fa*  
*vour thofe that do them.*

2. If hee take too many caufes in  
hand,



So and, more than he is able to look well 9. Com.  
him into : for though they be good causes  
like that hee must take no more upon him  
than he is able to performe.

3. If he do in any cause take a bribe  
or a gift out of the bosome, that is, se-  
cretly, to wrest the ways of judgment,  
Pro. 17. 23. or by wrong meanes seek to  
bolster out any matter.

VI. *The witnesse himselfe*, of whom  
we spoke in the beginning, may be a  
false witnesse, if hee do faile in any of  
these three.

1. Being lawfully demanded by a  
Magistrate to speak his knowledge, if  
it be not in matters beside the question,  
he is bound to tell what he hath seene  
and heard, *Lev. 5. 1.*

2. Though it bee not by the Magi-  
strate demanded, yet if it be for the de-  
livery of the innocent, he must witnes  
his knowledge, *Pro. 24. 11.* But if the  
Magistrate require it not, or if it be be-  
side the question, he need no answer,  
unlesse in case of deliverance.

3. When he doth sweare or testifie  
in any matter, he must speak truly ; not  
according to the Greek proverbe, *Da  
mihi*

9 Com. *mibi mutuum iusjurandum*, lend me an oath, do it for me now, and I will do as much for thee another time. But *Salomon* telleth us, *Pro. 11. 21.* though the wicked joyne hand in hand, and so happily escape the hands of men, yet they shall not go unpunished at Gods hands.

*Thus much for false Witnesse in Judgment.*

Now for that kind of false witnesse, which is out of Judgment. Though a man be from the Judgment seat, yet he must not say, *Psa. 12. 4. Ego sum dominus lingue*, My tongue is my own; for *Nemo est Dominus sui nisi ad licita*; No man is Lord over himselfe, neither ought to dispose of himself, but to lawfull actions.

*There are foure Ways wherein a mans tongue may offend out of Judgment, and foure Ways may we be hurt by the tongue, according to the foure good things that a man hath.*

1. Favour and credit, against which they commonly oppose *Contumelia*,

*rumelia*, disgrace, when a man is present. 9. Com.

2. Good report, name and fame, against which is opposed *Obtreclatio*, the depraving of a mā behind his back. *Plato* calleth such a depraver, *Mus nominis*, a Mouse gnawing at a mans good name: but *Paul*, 2 *Tim.* 3.3. calleth him *Diabolus*, a Devill.

3. Friends and wellwillers; against this do offend those *Susurriones*, Tale-carriers, of whom, *Pro.* 16.28, he soweth dissention among Princes: hee is able to set whole Realmes together by the eares.

4. A mans estate and condition, against this is opposed *Subsannatio*, scoffing and flouting, 2 *Sam.* 16.5. *Shimeis* sin.

And not only in words may wee offend against this Commandement, but by writings also, if wee write that which is untrue: as *Neh.* 6.6. *Sanballat* sent a letter to *Nehemiah*, as full of untruths as it could hold.

And not untruths only are forbidden, but because, 1 *Cor.* 13.6. *Love delighteth in the truth*: and *Eph.* 4.15. *The*

Y

trink

9. Com.

*truth must bee followed in love: Wee may offend therefore even in reporting a truth, if our truth have not love joy-  
ned with it, as 1 Sam. 22.9. Doeg told the truth to Saul, that David went to Nob to Ahimelech, and he asked coun-  
sell of the Lord for him, and gave him victuals, and the sword of Goliath: yet though all this were true, David, Psal. 52.2. saith, His tongue was like a sharp Rasor that cutteth deceitfully.*

Against this Commandement also offend all they that speake faire, and meane mischievously; all false brethren, that have their lips swim with Butter and Oyle, and in their hearts carry a Sword to stab a man, *Mat, 22.26. The Disciples of the Pharisees and the Herodians come unto Christ to intangle him, and they begin smoothly, Master, say they, there is the Butter, saith Chrysostome, We know that thou teacheest truly, there is the Oyle; but the Sword follows, Shall we pay tribute to Caesar or no? If hee answer, Yea, all the people will hate him; if he say No, off goes his head for treason against Caesar.*

*Another*

Another thing in this Commandment is,

That as wee must not slander our Neighbours, and report worse of them than they deserve; so on the other side, if they do ill, we must *adhibere fratrem correctionem*, wee must brotherly rebuke them, and not suffer them to sin, if it lye in us to hinder it, *1 Thes. 5. 14.* Admonish them that are unruly. If it be an ordinary fault not aggravated by circumstances, it must be with the spirit of meeknesse, *Gal. 6. 1.* if otherwise, it must be roundly and sharply, *Ti. 1. 13.* if it be an open fault, they must be rebuked openly, *1 Tim. 5. 20.* if secret, *Math. 18. 15.* secretly and privately in the eare, unlesse it tend to another mans hurt, and then it must bee declared to him; as *Act. 23. 16.* Pauls sister told him when there was waite laid for him.

And so as *Augustine* saith well, there is,

1. *Veritas dulcis, quae fovet*, a pleasing truth which incourageth: when wee

9. Com. are doing well, wee must be commended.

2. *Veritas amara, qua curat*, a bitter truth, which cureth : when we do ill, we must bee rebuked : and this is the way to bring us to repentance, and so to amendment, 2<sup>d</sup> Cor. 7. 8. 9.

The vice opposed to this vertue of rebuking, is *Flattery*, a common vice among us, because rebukes are odious, *Amos* 5. 10. albeit indeed *Vulnera diligenti*, the wounds given by a friend, are better than *Oscula blandientis*, the kisses of a flatterer ; as in Physick, *Amarum sanum*, a bitter Pil which cures, is better than *Perniciosum dulce*, a sweet Potion which is poysonous : Yet such is our nature, that because we are led by *φιλαυτις*, selfe-love, we love our selves, and think well of our selves, therefore he that will speak well of us, and think well of that we do, him we love : and so on the contrary, if he mislike us or our actions, and speak against any thing we do, presently we hate him.

And this maketh flattery so common a vice now adayes, because as rebukes are odious, so flattery giveth con-

tent

tent. Of this mind were they, *Esa. 30. 9. Com.*  
 10. that said unto the Seers, *Prophecy*  
*unto us no true things, but speak flatter-*  
*ring things unto us.*

*This vice of flattery is of two sorts.*

I. In uncertaine things, to commend a man before we know whether he be worthy of it or no: This may be called the hasty commendation; at the first beginning, and at first sight to commend a man so highly, that wee make the party think, hee hath done enough, and hath answered all expectation: whereas perhaps the greatest matter is still behind: As a runner is not the putting on of harnesse, but the putting of it off, that is worthy of commendation: not the beginning, but the end of the race is worthy praise.

Such were they, of whom we read in *Herodotus*, which answered *Cambyses*, That indeed they found it unlawfull which hee would have done (Ircestuous marriage) but against that they found that a King might do what he would.



9. Com.

II. In certain things, and them either good, or evill.

1. To commend a man for an evill thing is plainly condemned: *Laudatur male, qui laudatur ob malum, aut de malo*: He is not well praised, who is commended for, or concerning any evill. To say to the wicked, *Thou art righteous*, *Pro. 24. 24.* To call darkness light, and to speak good of evill, *Esay 5. 10.* they may well bee called *Cementarii Diaboli*, the Devils dawbers, *Ezek. 13. 10.* and his upholders too, for they sow pillows under mens elbowes, *vers. 18.* where the Prophet importeth thus much, That the wicked are asleepe in sin, and hee would have them sleepe with as much dis ease and unrest as might be, without any pillows, or such matters of ease.

2. In good things a man may be too much commended: To praise him above measure for a good action, is no better than flattery, *2 Cor. 12. 6.* It makes men thinke above that they see or heare. To praise with a loud voyce is reprov'd, *Pro. 27. 14.* and *David, Psa. 12. 3.* prayeth to God, to cut off all flattering lips.

And

And this vice of flattery may not only be used to others, but may also reflect upon our selves: 9. Com.

1. When we suppress the truth in our consciences, *Rom. 1. 18.*

2. When we glory and boast of our selves, *2 Cor. 12. 1.* whereas we should let another mans mouth praise us, and not our own lips, *Pro. 27. 2.*

And as we must not flatter our selves, in speaking better of our selves than there is cause: so again, on the other side, wee must not take upon us a fault that wee have not done: as where *1 Sam. 31. 4.* *Saul* killeth himselfe, *2 Sam. 1. 10.* One commeth and said, he killed *Saul*, in hope of reward at *Dauids* hands: but hee was deceived, for *David* caused him to be slaine, for killing the Lords annoynted, by his own confession.

Neither must we deny any thing of our selves that is true, whether it be good or evill.

1. If it be good, some think it modesty and humility, to deny that they can do so well as they can; But as *Jerome* saith, *Mendax humilitas incantata*

9. Com. *humilitas*: Humility telling a lye, is an unadvised humility: and saith he, *Non ita caveatur arrogantia, ut caveatur aut evitetur veritas*: Let no man so shun arrogancy, that with all hee shun and let go truth.

2. If it be evill that we are charged withall, though we need not voluntarily tell our faults, yet being asked, wee must not deny a truth: as *Sarah* offended in denying shee laughed, when indeed she did laugh, *Gen. 18.15*. And so to conclude, wee must neither affirme any untruth, nor deny any truth of our selves.

There is question concerning *adacium innocuum*, an harmlesse lye, of which commeth no losse, as they say.

But saith *Augustine*, those that say so, are not *innocui*, harmlesse, for though they account no losse, but of goods, name, or life, &c. Yet there is an error, for there is a losse beyond all these, the losse of the Truth.

This is in three things.

1. *Contra quam se res habet*, when the speech is contrary to the things spoken of, though he be perswaded of it  
s. m. nd, *Augustine*, *Hic temerita-*

*is non mendacii accusandus est*, Here 9. Com. the speaker is to be blamed for rashnes and not for lying; such are they that have not learned their tongue to say, *Nescio*, I know not, but speak things which they know not.

2. *Contra quam se animus habet*, what the mind knoweth to be false, the Midwives lye, *Exod. 1. 19. Michal* for *David*, 1 *Sam. 19. 14.* the woman of *Baburim*, 2 *Sam. 17. 20.*

3. *Jocosum mendacium*, the Jesters lye, *Hos. 7. 10.* to make the King merry, *Gal. 1. 10.* please none out of truth.

Object. If a man be sick and I know that his son is dead, and if I tell him it will kill him, what shall I then answer if he aske?

Ans. *Augustine* answereth as *Paul* doth, *Nihil contra veritatem possumus*, we can do nothing against the truth, 2 *Cor. 13. Perdes omnes qui loquuntur mendacia*, thou wilt confound all them who tell lyes, *Psa. 5. 6.* and so he concludeth that neither for body, nor life, we may depart from the truth; as for the Midwives lye, no doubt the women of the Hebrews were stronger

Y 5,

than

9. Com. than the Egyptians, and had done as they said, and so they said true, & could not a lye, but part of the truth.

*Rahab's lye, Josh. 2.* may better be called *Occultatio veritatis*, an hiding of the truth, there is only allowed in her a good disposition.

*Quest. Jud. 9. 8.* The Trees went forth to annoint a King, Was that true?

*Ans. It is Vox ficta*, a figurative speech, as Christ often used the like, *Gen. 20. 12.* She is my sister, *Abram* keepeth back part of the truth.

*1 Sam. 16. 2.* When *Sammuel* feared to go to annoynt *David* King, God bad him take an heifer with him, and say he went to do Sacrifice.

If a question bee moved that hath two meanings, the answer may bee made to the one, so it be true. So Christ answered the truth of another Kingdom than *Pilate* asked, *Joh. 18. 36.*

So *Jacob* was in one sence *Isaacks* eldest son, because he had bought his eldest brothers birth-right, *Gen. 27. 19.* So *John* is *Eliab*, in the power of *Elias*, *Math. 11. 14.*

When the thing is changed in circum-

cumstance, the performance may bee 9. Com. other wise than was spoken of: the Angels would not have come in, had not *Lot* changed their minds by his importunity, *Gen. 19. 2.* *Peter* would not let *Christ* wash his feet, till he was otherwise perswaded, *Joh. 13. 8.* *Paul* had come to *Corinth* had not Satan hindred him, *2 Cor. 1. 17.* so none of these are against the truth.

Now since truth is *Aequitas*, this Equity is between,

1. The Thing and the Thought.
2. The Thought and the Signe of it, and that is *Verbo aut facto: factum*, a deed, is a signe of our thoughts, as well as our words are, *Math. 7. 20.* yee shall know them by their fruits.

We must take heed of judging another mans heart, God hath only to deale with that, *2 Chr. 6. 30.* mens meanings must not be sought after, as *Chrysost.* saith, my heart is not your servant and therefore judge it not, wee must not be too severe in judging, especially for the time to come, leave that also to God. Wee must not thinke if one once sleepe in sin, that hee will never wake

9. Com. wake, they may return to God. *Aug.*  
*Multi sunt intus fures, & multa oves*  
*foris: sic multi inferti sunt refringendi &*  
*multi infracti inserendi;* many within  
 the Church are theeves, and many  
 without will in time bee sheep: so  
 many graffed in, are to be cut-off, and  
 many broken off, shall be graffed in a-  
 gaine.

If we have offended in a thing un-  
 known, that none can prove ought, *non*  
*retegendum peccatum nisi sine peccato ce-*  
*lari non potest*, the sin is not to be revea-  
 led unlesse it cannot be concealed with-  
 out sin, but with *David*, say to God,  
*Tibi soli peccavi*, against thee only have  
 I sinned, *Psa.* 51.

If ever we have said to God as they  
 did, *Judg.* 10. 15. heare us but this once,  
 and we will serve thee, or in our sick-  
 nesse promised more obedience after  
 health restored, *Hos.* 7. 14. we must not  
 lye to God, but have a care to perform  
 it, or else the vine-yard will lye to us.

E H T





# THE TENTH Commandement.

**T**He Papists makethis Commandement two Commandements, which cannot be :

*Our reasons are these :*

1. Because there is but one period.
2. Becaule then there should bee a law of particulars, which is least of all in Gods laws.
3. Because, *Rom. 7. 7.* the Apostle setteth it down in brieft, *Non concupisces*, Thou shalt not lust.
4. The consent of the Hebrews before Christ, and the Fathers since Christ.

The exposition of this Commandement we have, *Deut. 5. 21. Thou shalt not covet, no nor desire that which is thy neigh-*

10. Com. neighbours, *Esa. 55.7. We must forsake our own imaginations*: which are also condemned, *Ier. 18. 12. Mark. 7. 14. That which defileth a man is within him, Rom. 7. 7. Thou shalt not lust, Ephe. 2. 3.* Mention is made of the lusts of our flesh.

*The dependance is this,*

That having taken order in the former Commandements, both for our actions, and the consenting to those actions, be they good or bad: Now he dealeth with the first motions, and thoughts of the heart, *Pro. 4. 23. Out of the heart cometh life*: and as life, so good and evill life come from the heart.

*The end of the Commandement is,*

I. That God might shew himselfe to look further than man doth, and his law to reach further than mans lawes: for though mans law do bind the hands and stop the mouth; yet it saith, *Cogitationis pœnam nemo patiatur*; Let no man bee punished by man for his evill thought: but Gods Law taketh hold of

of our very thoughts : and therefore, 10 Com.  
*Act.* 8.22. wee must pray that the  
 thoughts of our hearts may bee forgiven.

II. To stop the mouths of all proud  
 Pharisees, that should dare to boast of  
 their performance of Gods Laws ; for  
 though in the other Commandements  
 we might flatter our selves, yet this  
 will make us appeare to be most wret-  
 ched, *Rom.* 7.29.

In the other Commandements the  
 act, yea and the consent to the act is  
 forbidden : but in this, the thought,  
 which in respect of the consent, is cal-  
 led *partus imperfectus*, an imperfect  
 birth ; in the other *Intentio etsi non*  
*consequaris*, the intention though not  
 executed ; in this, *Cogitatio etsi non se-*  
*quaris*, the thought, though not per-  
 formed. As *Augustine* saith, *Ad agnum*  
*fecit qui non sequitur malum, sed non sic*  
*perfectus, nam cogitare prohibetur* : Hee  
 did much, who pursued not evill : but  
 did not fully well ; because he should  
 not think evill.

Concupiscence } Good.  
 is of two sorts, } Evill.

I. The

17. Com. I. The good concupiscence is also twofold,

1. The lust or concupiscence of the spirit against the flesh, *Gal 5. 17.*

2. The concupiscence or desire of Nature; or our naturall desires and appetites of meat, drink, and such like, are not evill: they were in our Saviour *Christ, Math. 4. 2.* He was hungry, and desired to eat, *Iohn 4. 6.* He was weary and desired to rest.

II. The evill concupiscence is, when it is not a hand to the understanding as it ought to be, but choketh and corrupteth it, and it is also of two sorts.

1. Foolish concupiscence, which is set upon earthly things, and not upon things that are above, *Col. 3. 1.* when our naturall affection, which of it selfe is not evill, goeth beyond his bounds, so that wee seek wholly these things, and set our hearts upon them.

2. Hurtfull concupiscence: which is the lust of the flesh against the spirit, *Gal. 5. 17.* this is that *praputium*, *Acts 7. 51.* that uncircumcision that hindreth the eares and heart from that which is good, and corrupteth our understanding.

ding in good things. And in evill 10 Com.  
things it will bring us *per malum aut  
ad malum*, through evill, or to evill: if  
our end be good, then *per malum*, to  
use evill meanes, or if wee use good  
meanes, then the end shall be evill. It is  
called *the old man*, Eph. 4. 22. Col. 3. 9.  
*Sin dwelling in us*, Rom. 7. 5. *The sting of  
death*, 1 Cor. 15. 56. *The pricke*, 2 Cor.  
12. 7.

*The manner of working of this concu-  
piscence is after these six ways.*

I. When sin began, Gen. 3. 6. the  
fruit was bidden out by Satan and pre-

fitable, good for meat. 2. It was plea-  
sant to the eye. 3. It was to be desired  
in regard of the knowledge, and so of  
the preferment that should come by it,  
*Eritis sicut dii*, ye shall be as gods. So  
the first working of the concupiscence  
is, to hearken to Satans temptation,  
1 Tim. 5. 15. to turn back after Satan.

2. The entertaining of the tempta-  
tion, and retaining it in our hearts, and  
consenting to it. This is that which Job  
speaketh of, Job 10. 13, 14. when a man  
favour-

10. Com. favoureth wickednesse, and will not forsake it, but keepeth it close : though it be sweet in his mouth, yet it is poyson to him ; the gall of Alpes is in the midst of him.

But Satans suggestions, ever sinfull in him, yet are not so in us, if we reject them and never yeeld to them. Occasions of temptations wee ought to avoyd : but temptations wee cannot : nor is it a sin to be tempted ; for the Devill suffered not Christ to bee free from temptatio : if we resist them, pray against them, fly unto God for helpe : they may be trials to us : but God will deliver us from the evill of them.

3. The retaining of the seed of wickednesse in our hearts with consent, bringeth forth delight : and this delight is *Conceptio peccati*, the conceiving of sin.

4. To stay and continue in this delight : *morosa delectatio* : and this may be called, *Articulatio fetus*, the forming and fashioning of the joynts of sin, an evill brat.

5. *Aberratio cordis in peccato*, the searching up and down of the heart about  
about

about a sin. The reasoning of it, and 10. Come after it is once lost, to call it back again, and to make a contrary covenant to *Iobs*: he made a covenant with his eyes, not to look upon a maid, *Iob* 31. 1. and we make covenants still to look upon sin, and to set all the imaginations of our thoughts upon it; and this is *vita peccati*, the very life of sin, for now it lives and moves.

6. The birth it selfe, and bringing it forth into action and execution in the course and practice of our lives.

And these six are in every sin, though many men have not the Spirit of God in that measure that they are able to watch them all: and besides, *Iniquitas sepe mentitur sibi*, Sin often lies to it selfe.

The Apostle *S. James*, chap. i. ver. 14. goeth by degrees. First, saith he, a man is tempted; & when is he tempted? when he is drawen away by his owne concupiscence, and is inticed: and what followeth of that? then lust conceiveth: and what doth it bring forth? Sin: and what doth sin bring forth? Death.

So



10 Com. *So that our lust becommeth sinfull  
two ways.*

1. By the bait and allurement, wee are entised, as S. James saith : so the first thing is *Esca*, the bait.

2. By the the hooke, wherebys wee are drawne away as it were by force and violence : *Uncus*, the hook.

*For Satan taketh advantage of our  
Weaknesse, and corruption; and*

1. He offieth us matter of pleasure, or profit, or preferment : all which we take delight in, to see if hee can that way allure us, and entice us to that which is evil.

2. If that way prevails not, then he useth force, and violence to draw us unto it :

And for the working of sin in our owne corrupt nature : first wee take hold of pleasure, pleasure breedeth lust, lust grows to delight, delight breeds custome, and custome breeds necessity: for after once we have taken delight in a thing, and used it at any long time, we grow to a necessity of using it still, we cannot abide to leave it ; and so that  
which

which at first was a bait to allure us <sup>10. Com.</sup>  
becommeth at last a hook to draw us.

And for Satans working.

1. For his allurements: We know from the beginning, how hee enticed and deceived our first Parents *Adam* and *Eve*. He hath *methodum decipiendi*, a method of deceiving; many fetches and devises, as appeareth, *2 Cor. 2. 11.* *Take heed lest Satan circumvent us: we know his enterprises.*

2. If baits and allurements will not serve, then he useth the hooke of force and violence to draw us, *1 Pet. 5. 8.* He is a roaring Lyon, *Math. 8. 32.* The Swine were carried headlong into the Sea by the Devill; there was violence, *2 Cor. 7. 5.* Fighting without, and terrors within, & *1 Thes. 3. 18.* *Paul* saith, hee would have come unto them, but that Satan hindred him. Yea, and the world also hath these two meanes to prick us on to sin.

1. Baits to allure us, profit, pleasure, and preferment.

2. Hookes to draw us. If baits will not serve, it will be violent with threatening us by losse, grieve and reproach.

And

10. Com.

And so as *Augustine* saith, *Aut amor erit mali inflammans, aut timor mali humilians*: either love to the bait will intice us to evill, or feare of the hooke will draw us, or at least to keep us from doing of good.

And thus in our selves, and from the Devill, and the World, there are these two meanes: 1. Baits to allure us: 2. Force to draw us unto sin.

And thus much of the tenth and last, and so of all the ten Commandments.

Τὸ Θεῶν δόξα.

כבוד.

---

FINIS.

---

## The Table.

<b>T</b> He Warrant of a preface before Catechising.	Pag. 1
What Heathens thought of instructing Children, and their care to instruct youth.	p. 2, 3
Children are to be instructed in Gods Word.	4
Children are most capable of instruction.	5
The manner of Catechising children.	6
The duty of a Catechiser, and how hee differeth from a Preacher.	6
Whether a Summe of Religion may be gathered, and how it hath been performed.	7
The fruit and benefit of knowing the summe of Re- ligion.	8
How Religion was taught at first by tradition.	9
The practice of Abraham, David, &c. of the Jews, of the Christians, to teach their Religion.	10
The duty of the Catechised.	12
They must come to be Catechised.	12
Their preparation before they come to Catechising.	13
The care to be used in hearing.	15
Foure faults to be avoyded in hearing.	16
Examination of that, which we heare.	17
Teaching of Religion is like a building and Where- in.	17
	Herein

## The Table.

<i>Herein the foundation must be well lookt unto</i>	18
<i>The end of teaching is, that they which be taught may come to God, which is our felicity.</i>	20
<i>Wealth, Honour, Pleasure, Vertue, Contempla- tion, are not felicity.</i>	21
<i>Felicity must satisfy the appetite, and have perpe- tuity.</i>	23
<i>By Beleife We come to God.</i>	29.30
<i>We cannot come to God by our reason.</i>	30.31
<i>An objection against comming to God by beleife answered.</i>	31
<i>The certainty of beleife.</i>	32
<i>How We attaine beleife or Faith, and by what de- grees.</i>	34
<i>That there is a God.</i>	36
<i>The Atheists plea confuted.</i>	38
<i>Religion is no vaine thing.</i>	39
<i>Religion upholds politics.</i>	40
<i>The causes of Atheisme.</i>	41
<i>The soule is immortall.</i>	43
<i>All things had a beginning.</i>	45
<i>Things had not their beginning by Chance, or by Nature, but from God.</i>	47
<i>How it commeth to passe that there be Atheists.</i>	51
<i>Three things make the wicked to confesse that there is a God.</i>	52
<i>Some men in their lives denying God, at their death</i>	

# The Table.

death did confesse him.	54
God hath a regard of mankind, and is a rewarder of the good and evill.	55
Of Gods providence, and the foure opinions concerning it.	56
Why some good men are temporally punished, and some bad flourish in this World.	57
Why God permittech evill.	58
There is a generall and a particular providence.	59
Providence is not by Nature nor by Chance.	62
Providence extends to every Individuall.	64
Providence is seen in Gods rewarding of all.	65
Of the foure ways of men, first of the Way of the Heathen.	66
There are not many Gods.	66
Of the Heathen Gods.	69
Why Heathens worshipped men and beasts.	71
Of the false Miracles of the Heathen and their Oracles.	72
Of the Way or Religion of the Turk.	73
Of the fables of the Alcoran, &c.	74
Of the Way of the Jewes, and their danying their Messias, when he came.	76
Against the Jewes errors about Christ having a Princely Court at Ierusalem.	76
Christ is the true Messias, and is already come.	77
Of the Way or Religion of us Christians.	82
Christianity is grounded on Gods Word, and is	the

## The Table.

the true Religion.	83
Heathens have shewed the Antiquity and truth of our Religion.	84
Of the preservation of Gods Word.	88
The certainty and end of our Religion.	88
The difference between Gods Laws and the Laws of Heathens.	90
Our Religion is spirituall, and teacheth a spirituall worship, in it God requireth the heart and not the body only.	92
Of Miracles wrought by God, and of his true Oracles.	93
Reasons proving the truth of Christianity.	94
Of the story of Christs birth and death.	94
Of the proceſſe of Christianity.	97
What courses were taken to suppress it.	98
The precepts and promises of our Religion.	98
Of converts to Christianity.	100
Of mischiefe befalling persecutors of Christianity.	101
Wherein we and the Papists differ.	102
Whether they or wee have the true meanes to interpret Scripture.	103
Of the sense of the Word.	104
The meanes to be used for interpretation.	105
Of Prayer, conference of places, search of the original, acquaintance with the Dialect, of the holy Ghost, minding the Scope, looking to matter &c.	105



# The Table.

ing afore, and comming after.	106
Of the Papists meanes, Prayer, Fathers, Councils, the Pope, the Church.	108
Of Religions, two parts: the Law and the Go- spell.	111
The Law humbleth us and sheweth what wee are: It injoynes 1. not doing evil, 2. the doing of good.	112
Of Reward to good and bad.	115
The Iewes before Moses had in effect every Com- mandement.	116
The Gentiles had the Law also.	117
The Gentiles had knowledge what mens actions should bee, what should be the manner of doing them, what were the rewards and punishments due to men.	119
Why the Law was written by Moses.	121
Whether man be able to fulfill the Law.	122
Why Gods Law must be perfect.	122
Of the preparation of Gods Law.	123
The terrible manner of Gods delivering his Law.	127
Whether perfection be by the Law.	128
The Law is our schoole-master to Christ.	130
Of the summe of the Law.	130
Of Gods authority to prescribe Laws.	130
Of the division of the Commandements.	133
What is required in a Law-giver.	134
What duties to God and our neighbour the Com- man-	

# The Table.

Commandments prescribed in generall.	136
Rules for interpretation of the Command.	137
How many Wayes men may be affected by sinners sin.	138
Of the limitations of the Law.	141
Of 3 things to be noted in every Command.	145
Of the first Commandment.	
We must have the true God, and know him and his attributes.	147
Of the fulnesse of knowledge.	156
Of Faith and its severall kinds.	156
Of the feare of God and its kinds.	158
Of Humility and pride.	161
Of meanes leading to pride.	164
Of meanes and signes of humility.	165
Of Faith, Hope and Charity.	167
Of Prayer.	173
Of Miracles wrought by Prayer.	177
The severall kinds of Prayer.	177
Of Deprecation, Precation, Intercession, and Thanksgiving.	177
How right Invocation must be qualified.	185
Of the love of God to us.	188
How we should love God again.	192
Meanes and signes of love.	194
Of obedience and patience, the effects of love.	198
Meanes of patience.	201
The	

## The Table.

<i>The originall of Afflictions, the ends thereof.</i>	202
<i>We must have the true God for our God, and the true Religion.</i>	208
<i>Means and signes of the true Religion.</i>	210
<i>Our worship of God must be sincere.</i>	211
<i>Meanes and signes of integrity.</i>	213
<i>Of Perseverance, the signes and meanes thereof.</i>	214

### Of the second Commandement.

<i>What it prescribeth.</i>	216
<i>Against the use of Images in Gods service.</i>	218
<i>Of the eternall substance in Gods worship.</i>	220
<i>Means and signes of performing this Comman.</i>	221
<i>The severall kinds of Images.</i>	223
<i>Of the Papists using Images, &amp;c.</i>	227
<i>How we ought to worship God.</i>	231
<i>Of the outward worship of God.</i>	231
<i>Of our Behaviour in Prayer, in hearing the Word, receiving the Sacraments, &amp;c.</i>	235
<i>Of Uniformity of Watchfulnesse.</i>	237
<i>Of Gods threatning such as obey not, and promising favours to such as obey.</i>	241
<i>How humane affections are attributed to God.</i>	241
<i>How God visits the iniquity of the fathers upon the children.</i>	242
<i>There are 3 kinds of punishments.</i>	243

### Of the third Commandement.

# The Table.

The end of this Commandment is the glory of God.	246
Of the Name of God.	248
Of the necessary taking of Gods Name, and not taking it in vaine.	249
To what ends an oath is to be taken.	250
Against the Anabaptists making it utterly unlawful to swear at all.	253
We must swear in Truth, in Judgement, and in Justice.	254
How wee must keep our selves from rash swearing.	257
Of taking Gods Name in Vows.	258
Why God Will not hold him guiltlesse, who taketh his Name in vaine.	260

## Of the fourth Commandment.

How punctually it is set down.	261
What is meant by sanctifying.	263
The day of the Jews Sabbath changed to our Lords day.	264
Six dayes given for our own labours.	266
The seventh day is to be rested in, and sanctified by whom.	267
Of an holy rest, and what work may be done on this day.	270
How the Lords day is sanctified by Prayer, & by the use of Gods Word, and by thanksgiving.	277
By	

# The Table.

By celebration of the Lords Supper.	280
By works of piety and charity.	281
Of the rest in time of Fasts	283
Of publique and private Prayer.	284
Meanes to sanctifie the Lords day.	286

## Of the second Table of the Law.

The summe of the second Table is the love of our neighbour.	289
Of the severall kinds of love and its object, our neighbour.	291
The orders and degrees of our love to others.	295
The manner of our love, as ourselves.	296

## Of the fifth Commandement.

Of the word Father, and of the word Honour.	301
Of the duties in this Command in generall.	303
The duties of inferiours, and their outward honor.	304
Of the duty of feare, and obedience, and the manner thereof.	306, 307
Of the duties of superiours in generall.	309
Of their maintaining their Authority.	310
Of the manner of their Government.	312
Honor due to evill Superiours.	314
The honor done to them, is done to God, and is his	ord.

# The Table.

Ordinance.	316
Whether absolute obedience be due to evill Magistrates.	317
The duty of husbands and wives, fathers and sons, masters and servants.	320
Of servants faithfulnessse and discretion.	329
The duties of Teachers and hearers.	330
The Ministers duties, foure sorts of them.	334
The duties of a good shepheard and his flock.	337
Of the Ministers abilities.	340
The faults in the Church in the Apostles time.	341
A forme of doctrine for the preacher.	341
How the Minister must reprove.	343
How refute the adversary.	344
What honor people must yeeld their Minister.	344
Of the authority of Magistrates, and their duties, and of Under-officers.	345
By God Kings raigne.	348
The Magistrates must provide for the soules and bodies of the people.	350
The peoples duties.	351
Of the under-Officers duties.	353
Of men excellent for gifts of the mind, how they must use them, and we esteeme them.	354
Of respect due to Old age, to Nobility, to wealth, and benefactors.	360
Of the sin of unthankfulnessse.	365
How to rule aright.	367.
	Of

3 16 Of Gods prolonging or shortning our dayes. 367

agi-

17

ons,

320

29

30

34

37

40

40

41

43

44

44

s,

5

8

d

0

1

0

1

0

1

0

1

0

1

0

1

0

1

0

Of the sixth Commandement.

Why God made choyce of the word (Murder.) 375

Of Anger and its breaking out into the rage, countenance, actions. 378

We ought to preserve life of the body and soule. 380

Of killing beasts, and men, a mans self, or others. 380

Magistrates may lawfully put warr to death. 389

Of murder of body and of soule. 400

Meanes to avoid Murther. 404

Of the seventh Commandement.

The lawfull and unlawfull concupiscence. 409

Of manifold uncleannesse. 410

The outwornnesse of adultery. 414

Particular sins of uncleannesse. 418

The rules of Temperance. 420

Of idlenesse, of painting the face, wanton gestures, &c. 426

Signes of wantonnesse; of uncleannesse. 432

Of Stewes, and defence of uncleannesse. 445

OF



## The Table.

### Of the eighth Commandement.

<i>Moderation in desire of riches injoyed.</i>	448
<i>Concerning right, propriety, and alienation.</i>	449
<i>Of contentednesse.</i>	455
<i>Stealth forbidden, men should live by labour.</i>	457
<i>Concerning contracts.</i>	461
<i>Theft of things consecrate, of things publike or private.</i>	463
<i>Of the right use of things gotten.</i>	467
<i>A threefold necessity to be releived.</i>	474
<i>Of the theft in the heart, and will to be rich.</i>	477

### Of the ninth Commandement.

<i>The severall sorts of witnesses.</i>	481
<i>Falsity or lying manyfold.</i>	484
<i>Of the Judges, the Registers, the Accusers, the Defendants, the Lawyers, the witnesse speaking truth.</i>	493
<i>Of false witnesse in usuall converse.</i>	500
<i>Of the two sorts of flattery.</i>	505
<i>Of an harmlesse, a jesting, an officious ly.</i>	508

### Of the tenth Commandement.

<i>The end of this Commandement, Gods Law reacheth so our hearts and thoughts.</i>	514
	Con-

## The Table.

Concupiscence is of two sorts.	515
The manner of concupiscences Working.	517
Iust is sinfull two wayes.	520
Diabls working, and alluring to sin.	521

## F I N I S.

### Errata.

Pag. 3 lin. 24. This their with p. 26 l. 26. *arant*, p. 63. l.  
 17. all firsts. p. 114 l. 29. *dele* to. p. 152 l. 13. the fruit of  
 p. 174 l. 1. *dele* is prayer. p. 182 l. 10. *est meta*. p. 188 l. ult.  
*gratinius*. p. 202 l. 24. *percussorem*. p. 233 l. pen. port. p. 256.  
 l. 9. prom. do it not. p. 261 l. 19. the tenth Com p. 268. l. 4  
 and as. p. 275 l. 22 *Boum*, p. 283 l. 17 by a sacr. p. 298 l. pen.  
 regulated aff. p. 318 l. 1 of all. p. 325 l. 7. and dividing. p.  
 327 l. 10. punishm. but now is turned into a benefit,  
 when- p. 331 l. 2. *Soleriqs* of. p. 452 l. ult. farm p. 460 l. 15.  
*mutatio* l. 17. for a time. p. 474. *hli. ivbyla*. p. 496 l. 25. *o*  
*lati*.